

1966

Marian College, Indianapolis, Indiana: The First Quarter-Century, 1937-1962

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1966

MARIAN COLLEGE, INDIANAPOLIS, INDIANA
THE FIRST QUARTER-CENTURY, 1937-1962

A dissertation submitted to
The Graduate Faculty of
College of Education and Home Economics
School of Education

in partial fulfillment of the
requirements for the degree of

DOCTOR OF EDUCATION

1966

by

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ABBREVIATIONS USED IN FOOTNOTES FOR SOURCES OF DATA

ACIC	Archives of the Convent of the Immaculate Conception, Oldenburg, Indiana
AMC	Archives of Marian College, Indianapolis
MC-L	Marian College Library
MC-OB	Marian College, Business Office
MC-OD	Marian College, Office of the Dean
MC-OP	Marian College, Office of the President
MC-OR	Marian College, Office of the Registrar
MC-OSA	Marian College, Office of the Student Association
MC-PDO	Marian College, Publicity and Development Office
MC-PO	Marian College, Publications Office
MCOB-EO	Marian College Oldenburg Branch, Education Office Oldenburg, Indiana
CUA	The Catholic University of America
ICA	Immaculate Conception Academy, Oldenburg, Indiana
ICHE	Indiana Conference of Higher Education
ISDPI	Indiana State Department of Public Instruction
NCA	North Central Association of Colleges and Secondary Schools
NCEA	National Catholic Educational Association

CHAPTER I

DESCRIPTION OF THE STUDY

Marian College, established in Indianapolis in 1937 by the Sisters of St. Francis of Oldenburg, Indiana, was originally a Catholic liberal arts college for women, but seventeen years after its founding it became a coeducational college, one of the first of the Catholic women's colleges in the United States to open its doors to men. The history of its early years as a women's college and the first years of a coeducational institution form the basis of this study, an historical study of the first twenty-five years of Catholic higher education in Indianapolis, Indiana. This introductory chapter purports to set forth the general nature of the study, its purpose and value, the limits of the study and the sources upon which the study rests, and the general plan of organization.

The Problem Defined

Since there is no history of Marian College in existence, the basic problem was to establish with some degree of reliability the origin, early development, and trends in the growth of Marian College during the first twenty-five years of its history, 1937 to 1962, covering the periods of its existence as a Catholic liberal arts college for women as well as its first eight years as a coeducational institution.

Purpose of the Study

The purpose of the study is threefold: (1) to organize in one volume the facts relating to the establishment and development of Marian College in order to make such source material readily available for future study and evaluation; (2) to examine data to test the hypothesis that Marian College was founded as a response to a need for Catholic higher education for women but that the impetus for expansion came with its acceptance of the challenge to extend its educational opportunities to Catholic young men; and (3) to present the historical development of Marian College as a contribution to the literature on Catholic higher education.

Value of the Study

Since the wider scope of educational history depends, in some measure, upon studies of individual institutions, an historical study of Marian College is of value as a contribution to the history of higher education. As a mosaic takes form when its pieces are put together, so does the history of education become structured from scholarly bits of educational history. Certain facts in the history of Marian College should not be overlooked in the history of higher education. Such facts include the nature of a Catholic institution of higher education operated by a religious congregation of women; the cause and effects of the change to coeducation; and the contribution of a Catholic liberal arts college to higher education. As educational historians may profit from a single study of this kind, so, too, local and state historians may well use the findings of this study to incorporate into their own historical accounts.

The college itself should profit in various ways from an organization of the facts of its development into a single work. Knowledge is necessary for evaluation, and evaluation can beget continued improvement. Also, greater appreciation and understanding of the college and its purposes by all concerned--administrators, faculty members, students, alumni, patrons, and the general public--should come as a result of knowing the facts of its history. Today's generation of students, removed from the atmosphere of the early spirit and traditions, may come to realize more clearly their own responsibilities and privileges. In 1954 change from a college for women to a coeducational institution brought expansion in buildings, in course offerings, and in student enrollment, but it did not produce an essentially "new Marian."

Since several other small Catholic colleges for women are introducing a coeducation program, the methods and procedures employed by Marian College as one of the first Catholic colleges for women to become coeducational may be worth examining.

Thus, the history of the college may be viewed as so many "threads" to be woven into the fabrics of educational, state, and local histories. These "threads", revealing the unique features of this particular college and its response to influencing forces in its development, may be advantageous to other historians for studies of broader scope. These facts, too, may well be the college's best instruments for appraising its objectives and for maintaining its course toward their attainment.

Scope of the Study

The study of Marian College is chiefly a factual history compiled and organized from pertinent data of both primary and secondary origin with emphasis upon internal development and some attention to physical

plant expansion. The writer traces the history of the college from its establishment in Indianapolis, Indiana, where it began as a college for the Catholic women of Indianapolis, to its status in 1962 as a coeducational institution. It does not include an evaluation of objectives and policies of the college, nor does it attempt to appraise curricular offerings, teaching methods, textbooks, or student life.

A brief summary of Catholic higher education in the United States precedes the college history in order that such may be viewed in relation to its broader setting. Likewise a survey of historical studies of other Catholic colleges and universities is included in the background chapter.

Sources of Data

The main sources of primary data used in the historical study of Marian College were found among the various kinds of materials at the college. Such materials include:

- class lists
- college catalogs and special bulletins
- diary of activities of early years
- faculty handbook
- letters (personal and semi-public)
- minutes of meetings (faculty, board of trustees, development council, alumnae and alumni, auxiliary organizations, student clubs and organizations)
- official documents (deed, articles of incorporation, approbations)
- permanent records of individual students
- programs from commencements, plays, recitals, etc.
- publicity releases (copies of)
- records from administrative offices (dean, registrar, treasurer)
- reports (official reports of presidents, deans, registrars, bursars, librarian, and faculty committees)
- scrapbooks (newspaper clippings, programs, etc.)
- sermons and addresses (copies of)
- special studies (institutional studies)
- student publications

Primary data relating to the educational activities of the Sisters of Saint Francis and to Marian College were also obtained from the

Archives of the Convent of the Immaculate Conception at Oldenburg, Indiana, as well as from the files of the various offices at the convent and at the Academy of the Immaculate Conception operated by the Sisters at Oldenburg. Such data are:

- annals of the Congregation of the Sisters of Saint Francis
- bulletins and brochures
- communications from the Indiana State Department of Public Instruction (letters and notices)
- journals (private)
- letters (personal; semi-public circular letters of the Reverend Mothers to the Sisters of the Missions)
- minutes of meetings (School Board of the Congregation, the General Council, the board of trustees of Marian College)
- mission lists
- official documents (similar to those at the college)
- records from the various offices

Primary data for the background chapter or for the antecedents of Marian College were obtained from the following sources:

- archives of the Secretary of State of Indiana, Corporation Division
- bulletins of the Indiana State Department of Education
- files of the office of the Division of Teacher Education and Certification of the Indiana State Department of Public Instruction
- newspapers (The Indianapolis News, Star, Times; The Indiana Catholic and Record; The Sunday Visitor)
- the Official Guide to Catholic Educational Institutions, 1962
- Yearbooks of the Diocese and Archdiocese of Indianapolis
- Yearbooks of the State of Indiana

Personal interviews were arranged with the following people:

several former and present administrators and faculty members, members of the board of trustees, a number of former students and one of the original caretakers for the Allison Estate who remained with the college until June, 1962.

Among secondary sources used in the study of the college were:

general histories of Indiana, general histories of education, and histories of Catholic education, higher education, teacher education,

and education in Indiana. Histories of other colleges were used for gaining insight into methodology and style of writing. Studies of Catholic colleges and universities were likewise read to obtain knowledge about Catholic higher education. Published and unpublished historical accounts pertaining to the educational activities of the Sisters of Saint Francis, Oldenburg, Indiana, were used for background information related to the college. Several short historical sketches of the college were also available in newspapers and other publications.

Procedure and Organization

The historical method was the research technique used in the development of this study except for the information obtained from Catholic colleges and universities by means of a questionnaire to ascertain the status of existing historical studies of these institutions. Primary and secondary data, then, were collected and subjected to external and internal criticism.

The plan of presentation is as follows: historical background of Catholic higher education in the United States as a setting for the historical study of Marian College; summary of the status of historical studies of Catholic institutions of higher education; antecedents of Marian College in the educational activities and teacher education needs of the Sisters of St. Francis, Oldenburg, Indiana; three divisions of the history of Marian College: 1936-1941, the establishment at Indianapolis and the early years, 1941-1954, internal development and external growth of a women's college, and 1954-1962, the period of coeducation.

Chapter I contains a description of the historical study wherein the writer states the purpose and value of the study, cites the sources

of data, and explains the procedure and organization utilized.

The study of the college proper is prefaced by a chapter summarizing the formation, development, and expansion of Catholic higher education in the United States in order to place the establishment and growth of Marian College in its broader setting, first as a college for women and, after mid-century, as a coeducational institution. Chapter II likewise includes a survey of historical studies of Catholic colleges and universities in the United States.

The antecedents of Marian College stem from an interaction of forces within the Congregation of the Sisters of Saint Francis, Oldenburg, Indiana, a community of religious women engaged in teaching, and from the educational developments in the nation and, more specifically, in Indiana which closely touched the lives and activities of this congregation. Thus, Chapter III presents the origin of Marian College as an evolution from the academy, normal school, and junior college establishments at Oldenburg. A biographical sketch is included of Mother Mary Clarissa, the educational leader of the Sisters of Saint Francis who founded the liberal arts college.

Chapter IV treats the facts of the establishment and the first academic year of Marian College as a liberal arts college for women in Indianapolis including information on events and activities of that first year.

In subsequent Chapters V and VI the emphasis is on the history of the college up to 1954 when it was a college for women. In Chapter V focus is on the years 1937-1941, the organizational years under the administration of Sister Mary John Broderick, the first dean. Major topics deal with the academic program and efforts for accreditation.

Students and faculty activities are viewed as a conscious attempt by both groups to establish traditions. In Chapter VI the second phase of Marian's history is traced, 1941-1954, the years of internal organization. These thirteen years encompass the single-purpose striving to make permanent the struggling beginnings of the college. That this is accomplished within these years forms the thesis of the sixth chapter.

A separate chapter, Chapter VII, is devoted to the preparations for the coeducation program treating Marian's extension of services as an opportunity accepted during the process of physical expansion.

In Chapter VIII, the highlights of the coeducation period during 1954 to 1962 are given with particular attention to the major adjustments encountered by the college, the fruitful outcome of years of study and policy-making stimulated by the coeducation program, experiments in curriculum enrichment, and the formation of a long-range development program.

Chapter IX summarizes the historical developments of Marian College in its first twenty-five years of Catholic higher education.

CHAPTER II

CATHOLIC HIGHER EDUCATION IN THE UNITED STATES

Catholic colleges were established in America during the second half of the nineteenth century when political, social, and economic conditions of the country permitted and when the recognition of the importance of higher education for American Catholics made the establishment of such institutions imperative. Almost all of the Catholic colleges for men began as preparatory schools and passed through various phases of formation and development in curriculum and organization before assuming definite college character and standards. The Catholic colleges for women followed a similar pattern. Professional and graduate schools were prematurely established before the final stages of the undergraduate curriculum evolution and were low in standards and quality until 1930. Since then the Catholic graduate schools have received recognition as accredited institutions.

Formative Years of Catholic Higher Education

In tracing the evolution of Catholic education, it is possible to mark off two large periods: the first, from initial attempts during colonization to the Revolutionary War, and the second, from the Revolutionary War to the late 19th century. Since fewer definite contributions to the rise of Catholic education were made in the earlier period, it is necessary to study the second period to discover the seminal factors leading to Catholic higher education.

Purposes of early Catholic colleges.--The Catholic college was a product of the national rather than of the colonial periods since religious, political, social, and economic conditions under which Catholics labored in the earlier period prevented foundations from taking permanent root. Although serious challenges continued to jeopardize the success of the educational ventures, the greater tolerance toward Catholicism during this period led to the rise of Catholic institutions of learning. Edward J. Power, in A History of Catholic Higher Education in the United States, proposed three reasons for the establishment of these early Catholic colleges:

During these years before 1850 there were three reasons which contributed directly to the formation of schools, which, if not then, were at least later to become schools for higher studies; to offer a preliminary or preparatory education for boys who were aspiring to the priesthood, to create a center for missionary activities, and to provide a place where boys and young men might be given an opportunity to cultivate the moral virtues.¹

The first purpose was directly related to the growth and permanency of the Catholic Church in America. Though the colleges could not directly prepare young men for the priesthood, they had to lay the necessary educational foundations for the more advanced seminary training. Thus, Georgetown College, founded in 1786 as the first Catholic College by the Reverend John Carroll, the first Catholic bishop of the United States, was specifically established "for the education of youth and the perpetuity of the body of clergy."² Similarly, the history of most of the early institutions indicated clearly that their founders generally

¹Edward J. Power, A History of Catholic Higher Education in the United States, p. 14. Milwaukee: Bruce Publishing Company, 1958.

²John Gilmary Shea, A History of Georgetown University, p. 10. New York: Collier, 1891.

hoped to detect vocations for the priesthood and to give them every possible encouragement.¹

Some of the early Catholic colleges were established in regions of the country where liberal culture was out of place. The pioneers and Indians, however, did possess a traditional affinity for religion and lacked its benefits. Catholic missionaries accordingly established centers where some teaching could be done, where interested young men could secure preparatory training for the seminary and where a headquarters could be maintained for the direction of the missionary activities of the clergy. In the absence of a more appropriate name, these were termed colleges.

The third reason for the establishment of Catholic colleges before 1850 stemmed from the clergy's desire to form the character of young men by providing them with an opportunity to develop the moral virtues under the best possible conditions and in surroundings free of the irreligious currents prevalent in that era.

Although in a particular college, one or the other motive predominated, these three reasons for the establishment of Catholic colleges in the years before 1850 were apparent in every foundation.

Curriculum of the early Catholic college.--Every early Catholic college experienced a formative period of some length during which time its curriculum was subject to experiment and change. The first curriculum in most colleges was elementary, devoted to the teaching of the rudiments, reading, writing, and arithmetic, as necessary preparatory studies for more advanced work. When resources became available, and the

¹Sebastian Erbacher. Catholic Higher Education for Men in the United States, p. 64. Washington: The Catholic University of America, 1931.

educational level of incoming students warranted the change, the curriculum became secondary in scope and requirements. Both elementary and secondary curricula were offered by some colleges, particularly in those areas where, because of the non-existence of other schools, it was the policy of the Catholic college to serve the locality and to refuse admittance to no one.

Before 1850 the secondary curriculum of the colleges was modeled after the course of studies offered in the classical schools of Europe. The Jesuit colleges, which had gained great prominence in Europe, served in particular as indirect prototypes for Catholic colleges in America.¹ However, the curriculum of Catholic colleges was orientated toward the seminary whereas the classical schools of Europe had been orientated toward university studies. As a second step in the development of the Catholic college curriculum, a course of studies, classic in content and preparatory in objective was introduced. The third step was the modification of the existing classical curricula to include practical studies in English, in scientific, and in commercial subjects. These latter courses were added in answer to felt needs and popular demands and in an attempt to attract students and secure revenue for the struggling institutions during their formative years. Thus, although the Catholic colleges were probably liberally orientated, their initial curricula were definitely preparatory and in some aspects were clearly practical.

When the colleges outgrew their elementary character, the content of the college courses became more clearly defined and the curriculum became semi-prescriptive. Although the value of English studies in

¹Power, A History of Catholic Higher Education in the United States, p. 55.

preparatory curriculum was not ignored, a definite classical education constituted the college curriculum as in the early stages.

The first step in organizing a definite course of studies leading to an academic degree was taken by Georgetown College in its curriculum in 1820. It was this curriculum, with slight modifications, and finer organizations, which was the model throughout most of the period of development and experimentation in Catholic colleges. The curriculum, organized in six courses--rudiments, three in grammar, humanities and rhetoric--led to the bachelor of arts degree.¹ By 1835 Georgetown had passed out of its formative period and in its curriculum of that year initiated a respectable college course, covering a period of seven years.²

Development and Expansion of Catholic Higher Education

Although the first half of the century before 1850 was for Catholic colleges a tedious period of slow progress toward the formation of a college course of studies, a few colleges using the 1835 curriculum of Georgetown as a model anticipated the general trend and instituted a definite curriculum for the college students.³ From the chaos so characteristic of many college plans before 1850 there gradually began to evolve a separate and clearly defined, though somewhat restricted, curriculum for higher education. Elementary and higher studies were clearly distinguished from each other and special curricula such as the

¹ John M. Daley, Georgetown University: Origin and Early Years, pp. 221-222. Washington, D.C.: Georgetown University Press, 1957.

² Ibid., p. 224.

³ See Power, A History of Catholic Higher Education, pp. 66-72, for discussion of the curriculum development of St. Louis University, St. Johns, Fordham, Spring Hill, Xavier College, and Notre Dame.

ecclesiastical, the classical, the commercial and the scientific were organized.¹

Curriculum changes in Catholic higher education.--Experimentation with the curriculum continued during this period resulting in three important changes: reduced emphasis on the classics, the creation of an English curriculum, and the organization of the college curriculum as a four year course of study.

Classical education was criticized because of its limited usefulness to many students primarily interested in the branches of positive and practical knowledge which contributed to the material progress of society, and also because of the alleged pagan influence accruing from concentration on the classics.² Interest in the classics, therefore, sharply declined in Catholic colleges. In place of, or in addition to the classics, an English curriculum was organized in most colleges before 1890 which retained only those parts or elements of the classical course believed to be essential to a good education.

A special feature of the Catholic college during its formative years had been the maintenance of a continuity between secondary and collegiate instruction, allowing for few, if any distinctions to be made between high school and college curricula as they were organized into the programs of the institution. The redefinition, by the Report of the Committee of Ten, of the high school purpose as a preparation

¹For information as to the development of curriculum in non-Catholic colleges during this period, see Richard Hofstadter and C. De Witt Hardy, The Development and Scope of Higher Education in the United States, pp. 14-28. New York: Columbia University, 1952.

²Power, op. cit., p. 82.

for life rather than a preparation for college, necessitated an essential reorganization of Catholic college programs.¹ Two distinct programs, one college and the other high school, evolved from what previously had been a seven-year course of study. The entire course of studies, however, high school and college, was regarded by the public as a college course and all of the students were considered college students, whatever course they were pursuing.

From 1890 to 1920 Catholic colleges went through a further period of reorganization for the purpose of obtaining some uniformity in college studies and of conforming more closely to policies adhered to by the non-Catholic colleges of the country. Although the trend toward this organization was general, the impetus came from St. Louis University which adopted a plan for reorganizing the Catholic college as a four year school clearly separated from the high school. Scientific and commercial courses appeared as curriculum innovations, and a tendency toward multiple curriculum organization developed. In addition, many colleges began to enrich their curriculum and to permit students to major and minor--or concentrate--in a specific area of knowledge. As the colleges began to offer new curricula, new degrees adapted to them arose although the traditional degree, the Bachelor of Arts, was by far the most popular. By 1910 Catholic colleges were granting most of the degrees granted by other colleges in the United States.

Catholic higher education for women.--It may be noted from the preceding discussion that the formative years of Catholic higher education dealt with the education of boys and men. Only after the struggles for

¹Ibid, p. 84.

survival among the Catholic colleges for men were ameliorated and after higher education for women had been generally accepted in American society did the Catholic college for women make its appearance. Without some attention to the early Catholic colleges for women and the principal features of their growth, however, a general summary of Catholic higher education would be quite incomplete.

Because of the general consensus among the colonists that a woman did not require much formal instruction beyond the basic skills to fulfill the role determined for her by nature, that of wife and mother, the higher education of women did not receive serious attention until the close of the 18th century and it took three-quarters of a century more before the attention began to bear fruit. Although non-Catholic colleges for women were late in appearing on the American scene, colleges for Catholic women were even later. These early colleges usually grew out of already existing academies conducted by religious communities of women. In this respect, they differed sharply from the early non-Catholic colleges for women such as Vassar, Smith and Wellesley which from their establishment offered strictly collegiate studies.¹ The curricula of these early academies emphasized those subjects which would fit a woman to assume efficiently and graciously the duties of a wife and mother in addition to providing the necessary rudimentary courses. In comparison with the early colleges for men these curricula, nevertheless, were not inferior.

From the Catholic academy for women, thus planned and designed to offer a distinctively feminine education, gradually evolved Catholic women's colleges. Although retaining certain features of the objectives

¹Ibid., pp. 181-183.

of the early academy, these colleges employed as model the colleges for men and endeavored to organize a curriculum which would enable them to compete favorably with colleges for men. The old allegiances to feminine education were honored chiefly by including credit and non-credit courses of domestic economy in the curriculum.

Within a very few years after its founding the Catholic college for women instituted a teacher's program. One stimulation to the development of such a program came from the 1884 directives of the Catholic hierarchy that schools be connected with each parish. A greater demand for women as teachers in the elementary schools brought about the corresponding need for teacher preparation. Moreover, since all the early Catholic colleges for women were conducted by religious communities, it can be generally assumed that the introduction of a teacher's program was also motivated by the need for teacher-training for the junior members of the communities. In response to the new program, accordingly, many of its graduates tested the opportunities and satisfactions of the teaching profession.

In evaluating the progress of Catholic colleges for women, it must be noted that they did not lead the movement to emancipate women for higher learning, but coming into existence when education for women was already approved, followed the trails blazed by non-Catholic women's colleges and coeducation in colleges for men. The rapid expansion and growth of these Catholic colleges for women did not occur, moreover, until the colleges for men began to offer their facilities to women after years of oblivious unconcern for the educational needs of women; an element of competition, therefore, may have been a contributing factor to the rapid growth. Far more important, however, is the fact

that at the turn of the century, religious communities for women attained relative stability and were consequently in a position to undertake the establishment and maintenance of colleges.

Graduate schools and universities, and professional schools.--

Before 1890 no college in the United States under Catholic auspices possessed either the faculty or facilities to embark on real university studies. Admittedly many colleges between 1870 and 1900 established graduate programs, but these programs were actually little more than extensions of the undergraduate curriculum. Graduate work in the early Catholic colleges, both of men and women, seemingly was understood to be a quantitative rather than a qualitative experience or approach to subject matter. During this period, the master of arts degree was given to students who remained in college a year beyond the bachelor's degree, while pursuing an unplanned course of studies under the direction of the same faculty from whom they had received their under-graduate education. In thus engaging in graduate programs before they were equipped to do so, the deficiencies already existing in the colleges became magnified and multiplied, and a loss of academic respectability resulted in many instances.

In contrast, the first real university under Catholic auspices, The Catholic University of America, founded in 1889 after years of trial and planning, made a good beginning in establishing high academic standards, and the professors fulfilled their role as teachers and scholars with notable distinction. Despite its noble beginnings in providing facilities for graduate studies, however, the Catholic University did not prove attractive to many students because of its strong ecclesiastical atmosphere, its emphasis on clerical education, and its remote location. Catholic colleges, as noted above,

had been offering advanced degrees for years and when the establishment of the University provided another model of imitation, many colleges simply began to organize graduate departments or schools to satisfy students willing to remain at the colleges to pursue additional studies. An erroneous view that academic respectability would be equated with the organization of graduate departments was widely prevalent. Many colleges were just beginning to offer solid undergraduate education when graduate responsibilities were imposed on them; both graduate and undergraduate programs suffered as a result. The chronic problems--faculty, facilities, and finances --became more critical as Catholic colleges prematurely broadened their academic scope. Only after thirty years of vain efforts to build respectable graduate schools, did the Catholic colleges for men and women agree that faculty, facilities, finances and good students were indispensable.¹ Since 1930 the graduate schools in Catholic colleges have been improved to the point where the standards and quality are high through the master's degree; only nine graduate schools offer programs leading to the Ph.D.²

The history of professional education in the United States began before the colleges interested themselves in establishing separate schools of law, medicine and engineering for the common purpose of all American colleges was the training and education of ministers and priests. As Catholic colleges matured and as seminaries were gradually

¹The clearest indication of this improvement can be found in the norms for graduate work prepared by the Jesuit Education Association under the direction of the Rev. Daniel O'Connell, S.J., in 1936-1937. These norms recognized every issue facing Catholic colleges in their efforts to realize excellence in undergraduate and graduate programs. They were also the first general statements on the subject of graduate school standards for Catholic colleges in this country. (Power, p. 237).

²Ibid.

separated from them, the colleges lost their distinctive characteristics as theological schools, but it is important to understand that in their evolution the Catholic colleges of the United States were professional schools first. The professional character of the colleges changed when the needs of the Church for an educated clergy were supplied by the separate ecclesiastical seminaries. At the turn of the century, the separate professional schools as known today, emerged from the complex institution of separated colleges within an institution. Law, commerce, and medicine were the first to be established and rank highest among the professional schools, although since 1910 other areas have also received emphasis.

Historical Studies of Catholic Institutions of Higher Education

It is generally recognized that the history of higher education in the United States has been approached largely through institutional studies of colleges and universities and that limitations in content and quality of too many works have hindered historians' efforts to construct an overall historical perspective of American higher education. The same situation exists with respect to the history of Catholic higher education; only the total number of institutional studies is comparably fewer.

Survey of historical studies of Catholic institutions of higher education.--From among two hundred thirty-six Catholic colleges and universities contacted by the writer in April, 1961, and/or November, 1962, two hundred three responded to the request for information concerning historical studies of their institutions.¹ For forty-three colleges

¹See questionnaire forms in Appendix A .

or universities (or twenty-one per cent), there were historical studies; seven others were in preparation (four per cent). Twenty-eight institutions (or fourteen per cent) had some kind of historical sketch in works of broader scope, usually in connection with activities and developments in religious congregations. One hundred twenty-five (or sixty-one per cent) reported no histories. The few general histories on Catholic higher education revealed more than a dozen other studies that had not been identified by means of the questionnaire. Also, several earlier studies of institutions having more recent histories were likewise indicated.

Nature of historical studies of Catholic colleges and universities.--

The literature on Catholic institutions of higher education suffers from the same limitations as does that of many other college histories except for the fact noted above that there are fewer studies for Catholic colleges and universities. According to John S. Brubacher and Willis Rudy,¹ institutional studies of American colleges and universities are quite numerous, but on the whole they are not of such quality as to assist the historian to construct the larger picture of higher education in the United States. They regret that "too few histories intimately expound the educational policies which illuminate the aims, curriculum, and methods of instruction of the institution on which the historian's affection is lavished."² Edward J. Power, author of the best general work to date on Catholic higher education, echoes the same criticism: "Many of these histories were written to commemorate centennials or other

¹John S. Brubacher and Willis Rudy, Higher Education in Transition. p. vii. New York: Harper and Brothers Publishers, 1958.

²Ibid.

anniversaries; and they have not always been objective, critical, and well documented. They usually are filled with a superabundance of names, dates, and useless facts, and generally they are much too long."¹ Power intends his criticism to include Catholic college histories as well. He states: "One might conclude that some of these histories, if they had not been written to commemorate important dates, were written to advertise the colleges rather than to tell the story of their development. Too often they have been pious summaries of real or imagined successes in higher education while the failures are seldom mentioned."² Recently, however, doctoral dissertations have appeared presenting more realistic and restrained history. Were it not for the latter, says John Tracy Ellis, Professor of Church History at the Catholic University of America, "the scientific literature in this field would be barren."³

Professor Ellis is no doubt referring to the series of studies which follows his own book The Formative Years of the Catholic University of America,⁴ a model for college histories. These works by Patrick H. Ahern,⁵

¹Edward J. Power, A History of Catholic Higher Education in the United States, p. vii. Milwaukee: The Bruce Publishing Company, 1958.

²Ibid.

³John Tracy Ellis, A Guide to American Catholic History, p. 88. Milwaukee: The Bruce Publishing Company, 1959.

⁴John Tracy Ellis, The Formative Years of the Catholic University of America. Washington, D.C.: American Catholic Historical Association, 1946. Pp. xiv + 415.

⁵Patrick H. Ahern, The Catholic University of America, 1887-1896. The Rectorship of John J. Keane. Washington, D.C.: Catholic University of America Press, 1949. Pp. xii + 220.

Peter E. Hogan,¹ and Colman J. Barry,² Master theses published by the Catholic University, are based largely on archival material and are candid in treatment. Each deals with a six-to-nine year period covering the administration of one of the first three rectors. Georgetown University: Origin and Early Years, a scholarly work on the first half-century of Georgetown University by John M. Daley, S.J., originally a doctoral thesis, received the John Gilmary Shea Prize of the American Catholic Historical Association in 1958.³ It is important to note that these studies present the institution of higher education in the framework of American education as well as historical developments within the Roman Catholic Church.

A recent publication of the Franciscan Institute, The History of St. Bonaventure University by Mark V. Angelo, O.F.M., ranks among the scholarly works of college histories.⁴ The first few chapters contain a rich deposit of information on the missionary activities of the Franciscans in the State of New York drawn mainly from archival materials. Throughout the history Father Angelo places the university in its broader historical setting.

Marquette University, the largest Catholic university in America, has been the subject of Raphael Hamilton's book, The Story of Marquette

¹Peter E. Hogan, S.S.J., The Catholic University of America, 1896-1903. The Rectorship of Thomas J. Conaty. Washington, D.C.: Catholic University of America Press, 1949. Pp. xi + 212.

²Colman J. Barry, O.S.B., The Catholic University of America, 1903-1909. The Rectorship of Denis J. O'Connell. Washington, D.C.: Catholic University of America Press, 1950. Pp. xi + 298.

³John M. Daley, S.J., Georgetown University: Origin and Early Years. Washington, D.C.: Georgetown University Press, 1957. Pp. xxi + 324.

⁴Mark V. Angelo, O.F.M., The History of St. Bonaventure University. St. Bonaventure, New York: The Franciscan Institute, 1961. Pp. x + 253.

University, An Object Lesson in the Development of Catholic Higher Education.¹ Father Hamilton skillfully presents the struggles of Marquette's beginnings, so common to Catholic college establishments, and traces essentially the external development of Marquette to its status in 1952. Several chapters highlight the influence of local and national conditions on the character of the developing institution.

Two books published in the late 1950's to commemorate the centennial histories of two Benedictine Abbeys and their respective colleges are on a par with the works mentioned in the above paragraph. Colman Barry, O.S.B., in Worship and Work: St. John's Abbey and University, 1856-1956, presents the history of St. John's University, Collegeville, Minnesota, in its broader framework within the Benedictine Community with the same scholarship and style that characterized his earlier work on the Catholic University of America.² Kansas Monks, A History of St. Benedict's Abbey, by Peter Beckman, O.S.B., includes the history of St. Benedict's College, Atchison, Kansas.³ Though both are more inclusive by their presentation of the larger history of the abbey, the development of the college is an integral part of the total book, not just separate chapters devoted to the college proper.

Michael Kenney, S.J., relates the story of Spring Hill College from 1830 to 1930 in Catholic Culture in Alabama: Centenary Story of Spring

¹Ralph N. Hamilton, S.J., The Story of Marquette University, An Object Lesson in the Development of Catholic Higher Education. Milwaukee: The Marquette University Press, 1953. Pp. xi + 434.

²Colman J. Barry, O.S.B., Worship and Work: St. John's Abbey and University, 1856-1956. Collegeville, Minnesota: St. John's Abbey, 1956. Pp. vi + 447.

³Peter Beckman, O.S.B., A History of St. Benedict's Abbey. Atchison, Kansas: Abbey Student Press, 1957. Pp. 362.

Hill College.¹ Though not a scientific work as are the above-mentioned, it is one of very few books treating Catholic education in the South. Another history of the educational activities of a religious community of men, The Society of Mary in Texas, written by Joseph W. Schmitz, S.M., is basically a history of the antecedents of St. Mary's College, San Antonio, Texas, from 1852 through its development as a university in 1926, with the last chapter devoted to a sketch of St. Mary's University and its status in 1951.²

There is a noticeable lack of comparable studies, however, for Catholic women's colleges. A brief documented account by Sister M. David Cameron of America's oldest Catholic college for women, published in 1947, sketches the first fifty years of the College of Notre Dame of Maryland.³ Two decades earlier a twenty-five-year study was made by Sister Mary Patricia Butler for Trinity College, Washington, D.C.⁴ This Catholic college, established outright as a college rather than maturing from academy beginnings as did all other early Catholic colleges for women, was chartered in 1897 and opened for classes in 1900. Several memoir-type articles for Trinity College appeared periodically between 1910 and 1950 in the college publications.⁵ A number of other historical

¹Michael Kenney, S.J., Catholic Culture in Alabama: Centenary Story of Spring Hill College, 1830-1930. New York: The America Press, 1931. Pp. viii + 400.

²Joseph W. Schmitz, S.M., The Society of Mary in Texas. San Antonio, Texas: The Naylor Company, 1951. Pp. x + 261.

³Sister Mary David Cameron, S.S.N.D., The College of Notre Dame of Maryland, 1895-1945. New York, The Declan X. McMullen Company, Inc., 1947. Pp. xiv + 219.

⁴Sister Mary Patricia Butler, An Historical Sketch of Trinity College, 1897-1925. Washington, D.C.: Trinity College, 1926. Pp. 132.

⁵Letter of Sister Columba, Vice-President for Academic Affairs, Trinity College, to the writer, November 27, 1962.

sketches of Catholic colleges for women have been written, though popular in style with little or no documentation. Still another type of history is the unpublished Master's thesis. Four such histories were written between 1950 and 1959 covering periods of twenty to forty years.¹ The fact that Catholic colleges for women are of more recent foundation would account for the lack of historical studies. Indeed, only one-half of these colleges had been established for twenty to thirty-five years at mid-twentieth century, and another third were in existence for fewer than twenty years.²

Summary

During the second half of the nineteenth century, when political, social, and economic conditions were favorable, the first Catholic colleges were established in America. With the exception of a very few institutions, the Catholic colleges for men served as preparatory schools, and passed through various phases of formation and development in both curriculum and organization before definite college character and standards

¹Sister M. Clarisse Cormier, "A Brief History of Rivier College, 1933-1953." Unpublished Master's thesis, Rivier College, 1955. Pp. iv + 86.

Sister Catherine Francis Soulier, C.S.J., "A History of the College of St. Rose, Albany, New York." Unpublished Master's thesis, College of St. Rose, 1951. Pp. v + 140.

Marion R. Taylor, "A History of D'Youville College, 1908-1950." Unpublished Master's thesis, Canisium College, 1950. Pp. viii + 139.

Sister Mary Magdala Thompson, R.S.M., "A Brief History of Mount Saint Agnes College, 1890-1959." Unpublished Master's thesis, Loyola Graduate School, Baltimore, Maryland, 1959. Pp. iv + 161.

²Sister M. Mariella Bowler, History of Catholic Colleges for Women in the United States of America, p. 123. Washington, D.C.: The Catholic University of America, 1933. See also Power, Op. Cit., p. 183.

evolved. The Catholic colleges for women, appearing only after the colleges for men were well established, followed a similar pattern of growth and development. After the enrichment and extension of the college curriculum and the organization of the four year college course had been realized, Catholic colleges concentrated on administrative organization and reorganization. Departmental organizations, in seminal form in 1890, became increasingly more complex and led to the establishment of separate schools. This school organization, proving unsatisfactory, a general movement for the institution of separate colleges occurred around 1930. From this development rose the professional schools. Sources for the history of higher education in the United States are restricted primarily to institutional studies of colleges and universities. Most of these studies, limited in both content and quality frustrate historians in their efforts to construct a complete historical perspective of American higher education. The same limitations characterize studies of the history of Catholic higher education, which are, moreover, fewer in number than those of non-Catholic institutions, particularly in reference to Catholic colleges for women.

CHAPTER III

ORIGIN OF MARIAN COLLEGE

Marian College evolved from a two year teacher education institution into a four year liberal arts college in the first decades of the twentieth century, a well known pattern of development in the Midwest during that period, particularly among women's colleges conducted by members of religious orders. The two year teacher education institution, St. Francis Normal School, had itself been an outgrowth of the normal school program begun in the mid-nineteenth century by the founders of the Sisters of St. Francis, Oldenburg, Indiana, for the members of this religious congregation of women engaged in teaching in both public and private schools in the Mid-west. Since education was the chief professional concern of the Sisters of St. Francis it was natural that they were sensitive to and responded to the general trends affecting the professional education of teachers in the 1920's and 1930's. Marian College was, in large part, a response to the trend toward the four year standard collegiate education for American teachers. It was fortunate in having a dynamic and progressive leader at this time, Mother M. Clarissa Dillhoff, an educator who understood the needs of the time and who knew how to answer the needs.

Mother M. Clarissa, O.S.F., Founder of Marian College

Mother M. Clarissa, educational leader of the Sisters of St. Francis, Oldenburg, Indiana, crystallized the aspirations of the Franciscan

Congregation in its efforts to provide quality teacher preparation for its members and, thus, became the founder of Marian College.

Educational leadership.--The history of the origin and early development of Marian College is the account of the educational leadership of Mother M. Clarissa Dillhoff, O.S.F., major superior of the Congregation of the Sisters of St. Francis, Oldenburg, Indiana (1926-1938). It was she who so significantly built upon and developed the normal school program initiated by the early superiors of the congregation. In the thirty years before her election to the office of Mother General, Sister M. Clarissa was in direct contact with the earlier educators of the congregation who exerted every effort in striving for excellence in the teacher education program. She took her place among the congregation's educators becoming the most forceful of all, a pioneer in her own right. Sensing the growing importance of college education for Catholic youth in general as well as for future teachers, she undertook to do all in her power to thrust the congregation forward into this challenging area of educational activity.

Biographical data on Mother M. Clarissa.--Mother M. Clarissa (Mary Dillhoff), born in Cincinnati, Ohio, on January 26, 1865, was the second of eleven children of John and Bernadine Dillhoff. After completing her elementary schooling at St. Mary Parochial School, Cincinnati, she attended the Immaculate Conception Academy at Oldenburg, Indiana, where she received her diploma in 1880. Three years later she returned to Oldenburg to enter the novitiate of the Sisters of St. Francis. On March 19, 1884, she received the religious habit and her Franciscan name, Sister M. Clarissa.

The following nine years Sister M. Clarissa taught in three elementary schools: St. Brigid, Indianapolis, Indiana; St. Mary, Rushville,

Indiana; and St. Mary, Bloomington, Illinois. She returned to St. Brigid in 1893 to teach in the parish high school. Three years later she was assigned to the Immaculate Conception Academy at Oldenburg where she remained until 1926 when she was elected to the office of Mother General of the religious congregation.¹

During her thirty years at the Academy, Sister M. Clarissa had already influenced educational affairs of the congregation. As director of studies, she succeeded in getting the academy commissioned as a high school. She was likewise responsible for obtaining in 1910 state accreditation of the normal school previously established at Oldenburg and served as its first president. She is, furthermore, credited with establishing a junior college at Oldenburg. Besides her administrative and teaching responsibilities in the academy, junior college, and normal school, Sister Clarissa served as an advisor on the School Board of the Congregation of the Sisters of St. Francis, thus, directly influencing the educational policy-making body of the congregation.

In 1911 Mother Clarissa attended the summer session at Marquette University, Milwaukee, Wisconsin, and a few years later she and Sister M. Aurea Brosnan went to the Catholic University of America, Washington, D.C., for summer study. They both returned to the university for the academic year, 1916-1917, to complete degree requirements. First among the members of the congregation to earn a bachelor's degree, they became strong advocates of collegiate education for the sisters with the result that Sister Clarissa was in a short time advising and assisting

¹Data for this biographical sketch were obtained from various sources: Autobiographical File of the Sisters (ACIC); Educational Records (MCOB-EO); interview between the writer and Mother M. Cephas Keller (July, 1964); and Mother M. Clarissa Dillhoff and Sister M. Olivia Frietsch, With the Poverello, pp. 207-210. New York: P. J. Kenedy & Sons, 1948.

other sisters in planning their program of studies.

In the summer of 1926, Sister Clarissa was elected to the office of Mother General of the Sisters of St. Francis, convincing evidence of the sisters' confidence in her as a religious and as an educational leader. As major superior of the Sisters of St. Francis, Mother Clarissa accelerated her earlier efforts to advance educational standards. Realizing the necessity for trained personnel to meet the increased demands for high school education, she assigned more sisters to study for degrees at various universities. Already in the first year of her administration, she accepted the invitation of the Archbishop of Cincinnati, the Most Reverend John T. McNicholas, O.P., to build and staff a large high school for girls in St. Bernard, Ohio. Not long thereafter, Mother Clarissa was giving serious consideration to the expansion of the teacher education activity of the congregation, weighing the possibilities of establishing a four year college where the sisters could receive their undergraduate education.

The Trend of the Times in Teacher Preparation

Placed in the context of the educational trend of the times, it is obvious that not only Mother Clarissa was responding to the growing demands of state and national pressures in teacher education, but the early educational leaders of the congregation were also influenced by the standards of teacher education of their times and made efforts to meet the norms education set up.

District school teachers.--To qualify as district school teachers, the Sisters of St. Francis had to pass an examination administered in the early days by Reverend Joseph Rudolf, the district school examiner of Oldenburg. The group of sisters in 1851 who formed the nucleus of

the Congregation spent almost a year in preparation for these examinations before they opened the village school. New members entering the convent spent a similar preparation period under the direction of European-educated Sister Antonia Dreer, who, even after succeeding Mother Theresa Hackelmier as major superior, guided and formed the young teachers until her death in 1872. Through her efforts the congregation organized normal school classes more than a decade before the state normal school in Indiana was established.¹ The congregation likewise encouraged the sister-teachers to continue their education beyond the initial stage of preparation by providing summer sessions for teachers returning to the Motherhouse during the vacation months.²

Normal school and junior college.--By the time the Indiana State Teachers' Training Board had been created by the Law of 1907 with the power "to designate what schools and what professional departments in schools shall be accredited in the state system of normal school instruction,"³ the teacher training program of the congregation was well organized and ready to seek approval from this newly created authority on teacher preparation. In May, 1910, St. Francis Normal School was approved by the Indiana State Department of Public Instruction for preparing elementary teachers.⁴ The school could, thus, issue certificates to those persons who had completed the course of studies for elementary teaching.

¹Indiana established the tax-supported normal school in 1865 at Terre Haute.

²See Mother Clarissa Dillhoff and Sister M. Olivia Frietsch, With the Poverello, op. cit., passim for more details concerning the early history of the Sisters of St. Francis.

³Laws of the State of Indiana, 1907, chapter 239, section 1, p. 451.

⁴Sister M. Dorothea Michael, "Convent Annals (1910-1914), May 10, 1910." ACIC.

By 1923 the Teachers' Training Board had become powerful enough to effect a change in the procedure for licensing of teachers. Until that time approved normal schools or colleges could issue certain certificates or the prospective teacher could take one of the examinations prepared by the Board. The Teachers' Licensing Law of 1923 abolished both plans and gave to the State Board of Education the power to issue and renew all licenses.¹ The Board set the standards to be met by teacher training schools and created a Division of Inspection of Teacher Training Institutions to evaluate the programs of those schools which sought approval to train teachers.²

These 1923 regulations directly affected the development of the teacher educational program at Oldenburg insofar as the Congregation decided to operate the St. Francis Normal within a new junior college program if state recognition for both the junior college plan and the St. Francis Normal could be obtained. Consequently, the sisters requested state officials to accredit the normal school work. Dr. Oscar H. Williams, Inspector for the Indiana State Board of Education, visited the school during the summer of 1924. Pleased with his inspection, he granted the sisters the right to operate a junior college with a normal department.³ The normal school was, thus, officially approved for the program of teacher training at the primary and intermediate-grammar

¹Laws of the State of Indiana, 1923, chapter 11, section 1, p. 36.

²Ibid., chapter 11, section 5, pp. 37-38.

³Sister Dorothea Michael, "Convent Annals (1915-1925), July 22, 1924," ACIC.

grade levels.¹ The Immaculate Conception Junior College opened in September, 1924, enrolling seven lay students in addition to the members of the religious congregation.²

Two years later the Indiana State Board of Education suggested that liberal arts colleges and smaller colleges lacking, according to its standards, adequate facilities and personnel, abandon their programs for preparing elementary teachers.³ This suggestion was soon followed by an official announcement revoking previous accreditation of all teacher training institutions which did not hold standard accreditation by the Board. All "sub-standard" approvals were to expire on September 1, 1927.⁴ Institutions so affected by the regulation were permitted to request annual accreditation and, thus, operate on a yearly approval until they could obtain standard accreditation. St. Francis Normal School was numbered among these institutions.

Size and location hindered the development of the congregation's normal school in its attainment of standard accreditation. Expanding to a four year teacher training college with the student body drawn only from the young members of the congregation would present an unwarranted expense and an unwise use of faculty talent. Opening the

¹Yearbook of the State of Indiana, 1924, p. 725. St. Francis Normal School is listed in the Yearbook as a smaller college with a normal department.

²Junior College Records for Individual Students. MCOB-EO.

³Yearbook of the State of Indiana, 1926, pp. 761-762.

⁴Ibid., a standard college was defined as "an institution which requires graduation from a commissioned high school or the equivalent for entrance, requires four years of attendance of no less than 36 weeks each for graduation, and meets such other standards and requirements as are imposed by the State Board of Education." "Teacher Training and Licensing In Indiana," Educational Bulletin, Number 94, Published by the State of Indiana, 1927, p. 15.

enrollment to lay students would not bring much of an increase, because the rural location of Oldenburg could not be expected to attract many young women. Nevertheless, during the nine years which St. Francis Normal School was operating on annual approval (1927-1936), Mother Clarissa's hopes for a standard college were never dimmed. Though many other major projects claimed attention during her incumbency, she continued to work toward the fulfillment of this goal even though she thought she would have to pass on to her successor the actual accomplishment of the objective.

Four year teacher training college.--An announcement in April, 1936, from the Department of Public Instruction of the State of Indiana brought Mother Clarissa's hope of a degree-granting college to reality. A letter sent to all teacher training institutions in Indiana revealed the intent of the State's Teachers' Licensing Commission to require a four year program for the preparation of elementary teachers.¹ Although the proposal was not to become fully effective until July 1, 1940, Mother Clarissa acted upon the first announcement made by the State Board of Education. During the summer of 1936 plans for a four year teacher training college took shape and were submitted to the Department of Public Instruction.² Such a step brought about the merger of St. Francis Normal School and the Immaculate Conception Junior College. In mid-September tentative permission granted the St. Francis Normal,

¹Form letter of Floyd McMurray, State Superintendent of Public Instruction, dated March 17, 1937. This letter refers to the earlier announcement of April, 1936. Certification Bulletins, Letters and Others, 1934-1940. MCOB-EO.

²See "Minutes of the Meetings of the School Board of the Congregation for the Summer of 1936," pp. 39 and 43. MCOB-EO.

now Marian College, the right to train elementary teachers according to the new four year pattern of preparation.¹

Marian College, Oldenburg, Indiana, 1936-1937

The culmination of decades of effort toward quality teacher preparation had been realized in the merger of the normal school and junior college. This very achievement was in itself just the commencement of continued efforts to provide a liberal education as well as professional preparation. This four year teacher training college began operation in September, 1936, following basically the same courses of studies pursued by its predecessors, but the year's events and activities were overshadowed in importance by the more significant events that led to the establishment of the college in Indianapolis.

Curriculum.--Marian College, tentatively approved for the four year elementary teacher training program, was not significantly different from the junior college and normal school in organization and curriculum. Academic subjects were offered in semester-hour credits, while normal school courses were scheduled on a quarter-hour system to facilitate meeting state requirements for teachers' licenses. In effect, there seemed to be two separate programs, the academic and the normal, though students preparing for teaching elected some academic courses to meet general education requirements or to satisfy personal interests. Five lay students and all student members of the congregation followed the teacher preparation program, while the other nine lay women chose the academic curriculum.²

¹Letter of Floyd McMurray, State Superintendent of Public Instruction, to St. Francis Normal, Oldenburg, Indiana, dated September 16, 1936. Certification Bulletins, Letters and Others, 1934-1940 MCOB-EO.

²See Individual Records of Students for 1936-1937. MCOB-EO.

Faculty.--Appointed dean of the new college was Sister Mary John Broderick who had completed requirements for her doctoral degree at the Catholic University of America. She had formerly been director of studies in the junior college. Assisting Sister Mary John as full-time college instructors were: Sister Mary Noel Remke, Sister Emmanuel Foley, Sister Mary Herman Vollner, Sister Mary Jane Peine, and Sister Joan Marie Mentrup of the Immaculate Conception Academy staff, and Sister M. Leonida Borchelt, Sister M. Pia Frumviller, and Reverend Romuald Mollaun, O.F.M.¹

Summary

The origin of Marian College had its roots in the educational endeavors of the Sisters of St. Francis, Oldenburg, Indiana. Committed to the Christian education of youth, the Sisters put forth every effort to prepare for their teaching vocation. The history of this teaching congregation reveals the constant striving toward higher standards of education with accompanying recognition by public officials. Each generation of sisters felt the influence of a wise educational leader guiding its congregation to a formal, permanent organization for teacher preparation. But to Mother M. Clarissa, sixth major superior of the congregation (1926-1938), was entrusted the direct responsibility for actualizing the permanent establishment.

¹Interviews with the writer and Sister Mary John Broderick, April 15, 1961 and with Sister James Marie Strasburger, October 12, 1964; see also Mission List, 1936-1937 ACIC.

CHAPTER IV

ESTABLISHMENT OF A CATHOLIC LIBERAL ARTS COLLEGE FOR WOMEN IN INDIANAPOLIS SEPTEMBER, 1936 TO AUGUST, 1938

The four year college begun at Oldenburg in September, 1936, remained at that location only a year. Even though Mother Clarissa had no definite new geographic area in mind, nevertheless, she knew that Oldenburg was an unsatisfactory site since it was not easily accessible to lay students. Increase in enrollment was desirable for economic reasons as well as for academic development. There was no immediate thought being given, however, to the matter of relocation when classes were begun in September, 1936. An unexpected turn of events led to the establishment of the college in Indianapolis before the end of 1936 and before the termination of Mother Clarissa's term of office as Mother General of the Sisters of St. Francis expired in July, 1938, she was to see the first Marian College graduation take place at the new campus in Indianapolis.

A New Site

The availability in the early autumn of 1936 of the James A. Allison Estate outside the Indianapolis city limits provided challenging opportunities to locate Marian College at this site. The estate was purchased on November 9, 1936, with the millionaire's home destined to become the main college building.

A challenge.--Three major building projects sponsored by Mother Clarissa during her incumbency¹ had forced her to put aside her hopes to build or to locate the college in an area more accessible to young Catholic women who might wish to attend. She was very much aware of the debts incurred in the building program already undertaken.² However, when an opportunity presented itself to acquire property and a residence which could be used for college purposes, Mother Clarissa did not hesitate to explore the possibilities of purchasing the site. When writing to the sisters about the unexpected opportunity and her decision to follow it, she referred to it as the "preposterous project." She explained her decision in a circular letter to the sisters on the missions announcing the purchase of the Allison Estate:

It is this very spirit [united effort to keep our schools in the lime light of educational endeavor] to do the best that can be done--which has induced us to undertake what may seem a preposterous project at this particular time; namely, the opening of a Day College in Indianapolis . . . This new adventure has been thrust upon us with a speed never-before-experienced. Boarding schools are losing in popularity; thus it is evident, it will be a well nigh impossibility to make the College, as a boarding school, a success . . . all agreed that with God's blessing, the Most Reverend Bishop's approval, and our united efforts, it is worth the venture.³

Purchase of the Allison Estate.--The swift series of events which culminated in the transfer to Indianapolis began as the school-year

¹The three major building projects were: Our Lady of Angels High School, Cincinnati Archdiocesan secondary school for girls in St. Bernard, Ohio, and an addition to the sisters' residence there several years later, and a building at Oldenburg.

²"When last spring we agreed to build the badly-needed addition to the sisters' residence at Our Lady of the Angels, I remarked: 'This will be the last we'll do in the line of building and making debt. Our great aim the next two years will be to pay off as much as we can of the bonded loan.'" Quotation from a Circular Letter of Mother Clarissa, October 21, 1936. Letters of Mother Clarissa to the sisters on the missions ACIC.

³Ibid.

at the Oldenburg college was settling into familiar routine in September of 1936. Word was received at Oldenburg that the Allison Estate at Riverdale,¹ just outside the city limits of Indianapolis, was available for purchase at a very reasonable price. Since Mother Clarissa was absent from the motherhouse when the message arrived, Sister Mary John Broderick, dean of the college, requested Sister M. Borromeo Oefelein, one of the administrators of the congregation, to go to Indianapolis to inspect the site and to learn more details concerning the sale. Sister M. Borromeo not only examined the property, but brought back with her the blue prints of the buildings and grounds. The news so enthusiastically received by the college staff and the administrators of the congregation was at first accepted by Mother Clarissa with seeming indifference. By October 4, however, Mother Clarissa was interested enough to decide to investigate the proposal herself. She, accordingly, went to Indianapolis, inviting the dean of the college, Sister Mary John, and several others, Sister M. Leonida Borchelt, Reverend Romuald Mollaun, and Sister M. Leonette Quinn, to inspect the site with her.²

Mr. Ohleyer with two other representatives of the Fletcher Trust Company met the group at the Allison Estate. Mr. Ottis J. Clemans, chief caretaker of the Allison Estate for twenty years, acted as guide.³

Upon her return to Oldenburg, Mother Clarissa immediately called a meeting of her counselors; they decided to purchase the Allison Estate.

¹The home of Mr. James A. Allison, Indiana and Florida capitalist.

²Details concerning the purchase of the Allison Estate are found in the "Diary Notes" of Sister Gertrude Marie Zieroff. Allison Estate, Historical Notes AMC.

³Ibid.

On the seventh of October, the day after her visit to the Allison Estate, Mother Clarissa wrote a letter to the Fletcher Trust Company proposing a bid for the estate.¹ The reply from Indianapolis to her bid requested a slight revision in the proposal. Mother answered promptly with another letter on October 10, 1936 and this bid was accepted.²

At this point it was necessary for Mother Clarissa to contact the bishop of the diocese of Indianapolis, Joseph E. Ritter, in order to present to him for his consideration the proposed plan to transfer the college to Indianapolis. At first dubious about the need for a Catholic women's college in Indianapolis, Bishop Ritter was apparently convinced by Mother Clarissa that it was for the best interest of the congregation to have a college where the sisters could be prepared for their professional work.³ He gave his approval. Thereupon, Mother Clarissa proceeded with the final business transactions and on November 9, 1936, the official deed for the Indianapolis property was drawn up.⁴

¹Letter of Mother M. Clarissa Dillhoff (handwritten draft) to the Fletcher Trust Company, dated October 7, 1936. ACIC.

²Letter of Mother M. Clarissa Dillhoff to the Fletcher Trust Company, dated October 10, 1936. Mother revised her first proposal. This letter of Mother Clarissa was returned with the acceptance signatures by representatives of the Fletcher Trust Company and J. A. Allison Realty Company. ACIC.

³"Mother Clarissa's first impulse was to acquaint Bishop Ritter of Indianapolis with the plan that had been forming. Mother met his challenging question, 'Why do you want a college?' with her usual straightforward statement of facts: 'We are a teaching congregation; the sisters must all be degreed in order to qualify.'" Mother M. Clarissa Dillhoff and Sister M. Olivia Frietsch, With the Poverello, p. 259, New York: P. J. Kenedy and Sons, 1948.

⁴Document, Deed to Estate ACIC.

Description of the estate.--The estate¹ purchased for the site of the college contained some sixty acres lying north of Thirtieth Street and west of Cold Spring Road and located about five miles northwest from the center of Indianapolis. Besides the Romanesque mansion, there were several other buildings on the estate: a three-apartment house for servants containing also a large garage and the main heating unit for the mansion; other smaller cottages for servants; two farm houses and stables; three large greenhouses. Five lakes added to the beauty of the landscaped grounds which, during Mr. Allison's residence, were maintained by Mr. Ottis J. Clemans and twenty-two assistants. More than four miles of driveways connected the various parts of the estate. There were also footpaths and several miles of bridle paths.

James A. Allison, Indianapolis and Florida capitalist, began the building of his "house of wonders" in 1911. It took about three years to complete. Mr. Allison lived on the Indianapolis estate until his death in 1928. His mother continued to live in the home until 1930. The mansion remained vacant, then, until the sisters purchased it in 1936, though several families occupied other buildings on the grounds.

The Allison mansion was constructed of poured concrete, reinforced with steel and was built inside a protecting structure erected to prevent injury to materials going into the building. The house contained five large bedrooms, a library, music room, aviary, dining room, breakfast room,

¹Data for this section are taken from newspaper accounts covering the purchase of the estate. See The Indianapolis News, (October 17, 1936), p. 1, part 2, and The Indianapolis Times, (October 17, 1936), pp. 1-2. For a more complete description of the interior of the house see the article written by Russell E. Campbell for The Indianapolis Sunday Star, (August 22, 1937), p. 5, part 1. Included with this article was a page of pictures in the rotogravure section of the paper, Gravure Section, p. 4.

social rooms, and other apartments. A large swimming pool and several social rooms were in the basement. Outstanding features were the wood and stone carvings which most contributed to the beauty of the house. It was said that all the carving, inside and out, was executed at the scene of the building by artists brought from far and near. The music room held one of the finest pipe organs in the city, while the aviary, finished in Italian marble, possessed a charm and dignity all its own.

Remodeling for school use.--The task of converting a millionaire's estate into a scholastic institution began soon after the purchase was made.¹ Adaptation, rather than renovation, would be the more appropriate word to describe the transformation from mansion to college.² The beautiful rooms of the mansion with their wood, or stone, carvings were utilized in their original condition for chapel, sacristy, assembly or reading room, classrooms, and offices. Only the furnishings of these rooms changed their appearance from their former use as music room, French parlor, aviary, bedrooms, library, dining room, and breakfast room. Major renovations in the mansion itself did nothing to mar the beauty of the house. The long porch overlooking the lake was enclosed to house the stacks of the college library; an addition to this porch was built to provide room for the charging desk and for a few reading tables. In the basement, plumbers enlarged the lavatory and shower facilities to accomodate the student use of the swimming pool. One of the social rooms was furnished for

¹Letter of F. Harig of the J. & F. Harig Company, Cincinnati, Ohio, to Mother Clarissa Dillhoff, dated December 16, 1936 ACIC.

²Data for the following paragraphs were accumulated from various interviews with the early faculty members.

the girls' recreation center, while other sections of the spacious basement were partitioned for classrooms and science laboratories.

The large garage was converted into the college cafeteria and dining room while the upstairs apartments were made ready for residence of the sister faculty members. The central heating system remained in this building, now known as Alverna Hall. One of the small cottages was to become the chaplain's residence, while the other houses were occupied by workmen who remained with the estate.

Preparations for the Liberal Arts College

While renovations were underway at the campus site in Indianapolis, other preparations were taking place at the convent of the Sisters of St. Francis in Oldenburg, Indiana, and, later, in the summer, on the campus itself. Such preparations included curriculum planning, legal matters of incorporation, faculty appointments, and student recruitment.

Planning the curriculum.--Throughout the winter and spring months, college officials planned and organized the curriculum offerings and requirements. In April, 1937, they published these in the first catalog of the college.¹

Obtaining a charter.--Before the catalog was published, however, legal incorporation and chartering for degree-granting privileges had to be obtained. On March 24, 1937, Mother M. Clarissa and the other incorporators of the college met in Indianapolis with Mr. Thomas K. McGee, attorney for the sisters, to sign the official document of

¹Marian College Yearbook, 1937-1938. Catalogs MC-OR. See Chapter V, pp. 69-86 for a detailed account of the curriculum and requirements.

incorporation.¹ Mr. McGee notarized the Articles of Incorporation which were presented to the State of Indiana to request degree granting powers for Marian College. The next day, March 25, 1937, the Articles were filed and approved by the Secretary of State, August G. Mueller.² Under this charter Marian College was legally designated as a liberal arts college with a teacher training department.

The by-laws of Marian College (1937), the only constitutional code in use until a set of statutes was adopted in 1944, were rather limited, treating only the Board of Trustees, its duties and responsibilities. According to the by-laws, the board consisted of five to seven members, all Sisters of St. Francis, each serving for a period of three years. The president and other officers of the board were selected from among these members.³ Mother Clarissa was the president of the board in 1937 with Sister M. Pia serving as secretary-treasurer.⁴

¹Information from the original charter. See page 3 of Articles of Incorporation (original) filed in the Archives of the Secretary of State of Indiana, Corporation Division, Packet 3085 -61. Signatures of the following incorporators appear on the document: Mother M. Clarissa Dillhoff (Mother General of the Sisters of St. Francis), Sister M. Leonida Borchelt (Assistant Mother General), Sister Mary John Broderick (Dean of Marian College), Sister Mary Lawrence Giering (Secretary of Marian College), and Sister M. Pia Frumviller (Treasurer of Marian College).

²Ibid., The charter date has been erroneously presented in several printed sources because of a typing error appearing on the official announcement of the acceptance of the articles. The date typed at the top of the page reads, "March 25, 1936," but the official seal of the State of Indiana bears the date, March 25, 1937. The 1936 date was used in the history section of the catalogs of the college until 1954. It was likewise used in several historical sketches published in newspapers and in the two self-studies presented to the North Central Association of Secondary Schools and Colleges in 1953 and 1955. In the North Central reports, a copy of this official announcement appears in the Appendix bearing the typing error. The writer obtained a copy of the original Articles of Incorporation with an official notice from the Secretary of State in 1961, Mr. Charles G. Hendricks, verifying the date of filing and approval as March 25, 1937.

³By-laws of Marian College, 1937. By-laws AMC.

⁴Marian College Yearbook, 1937-1938. Catalogs MC-OR.

Selecting a faculty.--Shortly after the purchase of the Allison Estate, attention was turned to staffing the college and involving key persons in planning the curriculum.¹ Mother M. Clarissa, designated president of the college, appointed Sister Mary John, already dean of the college, to continue in that capacity. Mother Clarissa requested from the Bishop of Indianapolis, Joseph E. Ritter, that a member of the diocesan clergy be appointed chaplain and full time staff member of the college. Reverend John J. Doyle, at that time instructor at St. Mary of the Woods College, Terre Haute, Indiana, was named by the bishop. Two other priests, Franciscans from the Cincinnati Province of the Friars, were appointed to the college staff by the provincial of the Friars. They were the Reverend Romuald Mollaun, O.F.M., Professor of Theology at the Franciscan Seminary in Oldenburg, who had previously served as a member of the college staff, and Reverend Ralph Ohlmann, O.F.M., who had recently returned from Europe after completing his studies for the doctorate at the University of Innsbruck in Austria. Other full time faculty members included: Sister Carmelita Cauley, music, Sister Catherine Stoesser, education; Sister Eva Hou, English; Sister Eva Catherine Weitlauf, librarian, Sister Gertrude Marie Zieroff, mathematics; Sister Gonsalva Wiegand, languages, Sister Mary Irma Baurichter, registrar; Sister John Joseph Blackford, biology; and Sister Mary Noel Remke, chemistry. Part time faculty members included Sister Clotilda Marie Gohmann, education and history, and Sister Mary Jane Peine, art.

¹Data for this section were obtained from the following sources: interview between the writer and Sister Mary John Broderick, April 15, 1961; records of faculty members, MC-OD; photographs of first faculty members, "Scrapbook of Newspaper Clippings and Bulletins," 1 (1937-1939), MC-L.

Recruiting students.--Recruitment of students began with the first announcements of the proposed college in Indianapolis. At the Oldenburg Alumnae Homecoming, October 11, 1936, Mother Clarissa aroused enthusiastic support from the former students of the academy when she announced the news of the proposed purchase of an Indianapolis site for Marian College.¹ Their pledge of assistance at the time of the joyful news was not an empty promise. The Immaculate Conception Academy and College Alumnae adopted the college in Indianapolis as a special project. They kept news of the college before their members; they organized drives to raise money for needed equipment; they sponsored card parties and other special affairs at the college to make the city of Indianapolis aware of its existence.² They were to be the first to offer an endowment for a scholarship.³ From their ranks would come some of the first students to enter the college. Many of the alumnae members who lived in

¹"During the regular meeting (October 11, 1936), Mother Clarissa announced the intention of the Sisters of St. Francis to open a day college for women in Indianapolis--Marian College." "Oldenburg Academy Alumnae Newsletter, April 15, 1937," p. 1. Alumnae Files ICA. See also "Report of the Annual Meeting, 1936," Oldenburg Academy Alumnae Yearbook, 1937, pp. 9-10. "Mother Clarissa spoke at length on Marian Normal College as well as the proposed College of the same name to be established at Indianapolis. Mother earnestly solicited the spiritual and financial support of the Alumnae should this proposal become a reality," p. 10. Alumnae Files ICA.

²"We hope, by bringing this letter to you each month, you will not only find an interesting item or two perhaps, but you will become more or less enthused about Marian College and help to make every Oldenburg girl and the City of Indianapolis Marian-College minded." "Oldenburg Academy Alumnae Newsletter, April 15, 1937." Alumnae Files ICA. See "Newsletters" and Yearbooks of the late 1930's for activities of the Oldenburg Academy Alumnae. Alumnae Files ICA. See also "Scrapbook of Clippings and Bulletins," 1 (1937-1939), MC-L.

³At the annual meeting in October, 1938, the Oldenburg Academy Alumnae agreed to establish a permanent endowment to the college. They hoped to raise \$5,000 for this purpose; the interest, then, would be used for a scholarship to be awarded to an Academy graduate. See "Minutes of Annual Homecoming October 9, 1938," p. 6, Oldenburg Academy Alumnae Yearbook, 1939. Alumnae Files, Yearbooks ICA.

Indianapolis attended evening classes at the college.¹

After the purchase of the estate, Mother Clarissa's announcement to all the sisters on the missions carried a request for their assistance in procuring students. Mother wrote: "You, dear Sisters, will be our best helpers in speaking well of this undertaking, in boosting our efforts to secure students."²

In the spring, Mother Clarissa and Sister Mary John began a formal drive for students with a tea and open house on the college grounds sponsored by the Alumnae of the Immaculate Conception Academy and College.³ This first formal open house was planned to acquaint the Indianapolis Catholics of the opportunities for Catholic higher education offered by the college. Each weekend following this event, until the first permanent sister-residents arrived on June 29, faculty members were on hand to interview prospective students.⁴

Summer, 1937.--Shortly before the intensive summer activities commenced, approbation of the new project was received from Rome. Congratulating the sisters on their move into Catholic higher education, the Cardinal-Protector of the Congregation in Rome, His Eminence Peter Cardinal Fumasoni-Biondi, sent the following message to Mother Clarissa:

¹Oldenburg Academy Alumnae, Newsletter, (September, 1938). Alumnae Files, Newsletter ICA.

²Mother Mary Clarissa Dillhoff, O.S.F., "Circular Letter to the Sisters on the Missions, October 21, 1936." Mother M. Clarissa, Circular Letters ACIC.

³"Oldenburg Alumnae To Hold Tea at Marian College, May 8," The Indianapolis News, (Saturday, May 1, 1937), p. 2, part 2.

⁴Interviews between the writer and Sister Mary John Broderick, O.S.F., April 5, 1961. See also "Diary Notes" of Sister Gertrude Marie Zierhoff. Allison Estate, Historical Notes AMC.

The Catholic College for young women is of utmost importance. In this work you will be engaged in a field of Catholic Action that merits special care. The influence that the Sisters can have in such a college in molding the characters of young women under their care can hardly be over-estimated. I hope that this new college will turn out graduates who will be not only good, well-trained Catholic women, but that they will be zealous apostles in the American field of Catholic Action.¹

Mother Clarissa realized that to attain the goal indicated by the Cardinal-Protector the college should be the concern of the entire Congregation, not just of those who were assigned to teach there. The new endeavor of the Sisters of St. Francis needed the support of all the sisters, though indeed, the faculty members would form the vanguard.

Sister Mary John, with several of the sister faculty members arrived on campus on June 29, 1936. The chaplain, Reverend John J. Doyle, arrived to take up residence on July 1, 1937. The day after his arrival, Father Doyle offered the first Holy Mass to be celebrated on campus in the Chapel of Mary Immaculate.²

Throughout the summer months, the Allison "house of wonder," was open to the public for the first time since it was built.³ The interested, the curious, the art-lover--all had their chance to admire the handsome mansion and to gaze at the beauties of nature. Sisters from Oldenburg also had an opportunity to see the new college. Mother

¹Letter of Peter Cardinal Fumasoni-Biondi from Rome to Mother M. Clarissa Dillhoff, dated May 18, 1937. Official minutes of the government of the Congregation, July, 1932-July, 1938 ACIC.

²Sister Gertrude Marie Zieroff, "Diary Notes," AMC.

³This statement was made by Mr. Russell E. Campbell in his article, "Allison, 'House of Wonders' Now Open to Public, Becoming Catholic School," The Indianapolis Sunday Star, (August 22, 1937), p. 5, part 1.

Clarissa wanted them to enjoy the beauty of the campus and hoped that the visit would stimulate a greater interest and an active concern in the college.¹

Most memorable of all was the Sunday of August 22, 1937, when some two thousand people of Indianapolis answered the call of curiosity stimulated by the newspaper article and pictures about Marian College appearing in The Indianapolis Sunday Star that day.² The rotogravure section featured one complete page of pictures of the mansion and other campus scenes. Many persons brought this page along with them as they examined for themselves the magnificent workmanship in the building and located the spots of beauty on the campus. On the next three Sundays, similar crowds of sightseers came to see the estate.³

Official dedication ceremonies took place on Wednesday, September 8, 1937. Bishop Joseph E. Ritter celebrated the Holy Sacrifice of the Mass in the college chapel and delivered the sermon. After Holy Mass, the Bishop solemnly dedicated Marian College and blessed the grounds.⁴

¹Sister Gertrude Marie Zieroff, "Diary Notes," AMC.

²See page 4 of the rotogravure section for the one complete page of pictures.

³Sister Gertrude Marie Zieroff, "Diary Notes," AMC.

⁴"Marian First Catholic College in Indianapolis to be Dedicated by Bishop Ritter, September 8," The Indiana Catholic and Record, (August 20, 1937). See also Sister Gonsalva Wiegand, "Marian College, Its Origin, Growth and Development," unpublished historical sketch of the first two years, (MC-L) and "Diary Notes" of Sister Gertrude Marie Zieroff AMC.

The First Year at Marian College, Indianapolis

On September 15, 1937, students and faculty assembled in the Chapel of Mary Immaculate for the celebration of the Holy Sacrifice of the Mass offered by the chaplain of the college, Reverend John J. Doyle.¹ The Mass offered was a unique event since it marked the official opening of Marian College. Shortly after this historic event, the students gathered in the marble hall, once the aviary of the mansion, then a combination meeting room and reading room. There Sister Mary John, dean of the college, greeted the young women, presented them with their class schedules, and spoke briefly of the challenge and responsibility facing both faculty and students as they entered upon this new period in the history of the college.²

The first students.---The members of the first student body, for the most part, were recent high school graduates from Indianapolis.³ Of the twenty-four full time students enrolled in the 1937-1938 school year, sixteen were beginning freshmen, thirteen of whom had graduated from high school that spring while three had graduated the previous year. Six women transferred from other colleges after one year of study at those colleges. Of these transfer students, five had graduated from high school in 1936 and one in 1935. One junior from Frankfort,

¹See the college catalog for calendar of events, Marian College Yearbook, 1937-1938, p. 6, MC-OR; Sister M. Gonsalva Wiegand, "Historical Sketch;" "Scrapbook of Newspaper Clippings and Bulletins," 1 (1937-1939), for newspaper articles on opening day. MC-L.

²Interview between the writer and Sister Mary John Broderick, July 30, 1962; see also Sister M. Gonsalva Wiegand's historical sketch MC-L.

³All information regarding the first students was obtained from the individual permanent records of the students. Student Records AMC.

Hand many part time at Oskan?

Indiana, Paula Fulnecky, had studied at Purdue University for five semesters between 1934 and 1937.¹ One senior, Sister Cordula Werner, O.S.F., completed the list of full-time students on the Indianapolis campus.²

The new freshmen numbered fifteen in September. From Indianapolis came Florence Chung, Betty Conley, Ruth Elder, Margaret Rose Foltz, Rose Marie Guetal, Thelma Hines, Mary Louise Houk, Mary Jane Lang, Angelus Lynch, Evelyn Owens, Mary Rapia, Patricia Roesch, and Marie Seal. Mary Buchanan from Reading, Ohio, Kathryn Neville from Lafayette, Indiana, and, junior, Paula Fulnecky from Frankfort, Indiana, lived on campus. Helen Lyons from Indianapolis joined the freshman class in the second semester.

All the transfer students who had attended college in the 1936-1937 school year were from Indianapolis. Two of the girls who were graduated from St. Mary Academy in Indianapolis conducted by the Oldenburg Sisters completed a year of study at Marian College, Oldenburg, Indiana, in 1936-1937. Rosemary Bloomer continued at Marian College on the Indianapolis Campus for the full 1937-1938 school year, while Geneva Wilson took up studies there for the first semester only. Mary Jane

¹Miss Fulnecky became the first lay student to receive a degree from Marian College. She received her bachelor of arts degree in 1939 with a major in home economics after attending Marian for three semesters.

²Sister Cordula Werner and two other Sisters of St. Francis of the Oldenburg Congregation, Sister Roselyn Heimbrock and Sister Teresa Clare Groth, were the first persons to receive degrees from the college. These Sisters had attended the junior college at Oldenburg prior to 1936. During the 1936-1937 school year they were part-time students at Marian College, Oldenburg. Student Records MCOB-EO. All three finished work at Marian College, Indianapolis, during 1937-1938 and received a bachelor of arts degree on June 10, 1938. Student Records and Commencement Bulletin AMC.

Bennett and Betty Leikhim transferred from Butler University, Indianapolis, staying just one year at Marian. Rosemary Spragg resumed her studies begun at the Indiana University Extension in Indianapolis and completed her teacher-training courses at Marian in June, 1940. One other Indianapolis girl, Helen Barron, returned to the city to continue her education at the new Catholic college. She had spent the one semester of the previous year at Fontbonne College in St. Louis, Missouri.

All the women in the first student body were Catholics. Fifteen had attended Catholic high schools in Indianapolis. Three others were also graduates of Catholic high schools in their home towns. One out-of-town student attended a public high school, the only available high school in her town. The Indianapolis students represented five high schools--St. Mary Academy and St. Agnes Academy, each contributing six graduates; St. John's Academy, two; Ladywood School, one. The three other Indianapolis women were graduates of Shortridge High School, at that time a well-known college-preparatory high school of the Indianapolis Public Schools.

Almost half of the first class had been top-ranking students in their high school graduating class. Nine were in the top third, one in the second quarter. Ten other students ranked in the middle third and two in the third quarter.

Eleven Indianapolis parishes shared the honor of representation in the first student body of the only Catholic college in the city of Indianapolis. St. Joan of Arc sent four freshmen and two sophomores. Two students each belonged to the parishes of Holy Trinity, Our Lady of Lourdes, St. Bridget, and St. Philip Neri. Six other parishes counting one student in the total enrollment were: Assumption, Little Flower,

Sacred Heart, St. Anthony, St. Francis de Sales, and St. Joseph.

Courses.--Since all but two students were underclassmen, the course offerings of the first year were mostly lower-division courses in general education required of freshmen and sophomores.¹ Both freshmen and sophomores attended many courses together with the exception of rhetoric and composition and the library science course, which enrolled only freshmen. All the lay students, including the one junior, attended the course in logic. Students enrolled in the following courses according to their need, preference, or time schedule: ethics, religion, history, general mathematics, biology, chemistry, foreign languages (French, Latin, Spanish), music appreciation, harmony, and instrumental lessons. A few courses open only to the non-freshmen were: General Psychology, English Literature, and Qualitative Analysis. A few freshmen qualified for the intermediate classes in foreign language while some of the sophomores were just beginning their foreign language study in college.

Many of the courses offered in the first semester continued for the second semester with class rosters remaining much the same. Students studying general ethics in the fall took up the study of special ethics in the spring semester. All the students were brought together to study sociology in the place of the logic course of the previous semester. The speech class enrolled all but two students, while art appreciation counted most of the freshmen plus two sophomores. Some of the same students in the general mathematics course elected college algebra or

¹Data for course offerings of the first year and for student attendance were compiled by the writer from Class Lists, 1937-1938, and from the permanent records of the students. Class Lists; Student Records AMC.

history of mathematics, while others who had not studied mathematics in the first semester also elected one of these two mathematics courses. Only two students did not study mathematics in this semester. Other new courses mainly for non-freshmen (though a few freshmen who qualified were enrolled in them) were: Introduction to Philosophy, Survey of Catholic Literature, and Survey of French Literature. German was added to the list of foreign languages.

Evening and Saturday classes.--A few weeks after the regular college classes began, evening and Saturday classes attracted part-time students. Evening classes offered educational opportunities for women employed during the day, while Saturday classes were selected to benefit teachers who were actively engaged in classroom responsibilities throughout the week. The Indianapolis transit company arranged to have several buses on the Riverdale line come directly to the college for the convenience of the night school students.¹

Fifty-seven women enrolled in the evening classes of the first year.² The most popular courses were General Ethics and Special Ethics taught by Reverend Romuald Mollaun, O.F.M., with twenty-six and thirty-three students, respectively. Rhetoric and Composition enrolled five or six each semester. The course, Theories of Evolution, listed eight women registered, but only four completed the course. The elementary German course lost five of seven enrolled students. All students in the evening classes of the first year pursued studies for college credit.

¹Interview between the writer and Sister Mary John Broderick, August 1, 1963; see also Sister M. Gonsalva Wiegand's historical sketch. MC-L.

²Part time student registration cards. AMC. "Enrollment Book, 1937-1949," MC-OR; "Scrapbook of Clippings and Bulletins," (1937-1939), MC-L; "Reports to State Department of Public Instruction," MC-OD.

In the Saturday classes, twenty-three religious (teachers and nurses), Sisters of St. Francis, Sisters of St. Joseph, and the Daughters of Charity, and one lay woman enrolled for one, two, or three courses.¹ Most courses carried two credits and met for a fifty-minute period on the Saturdays throughout both semesters. Day students did not attend the Saturday or evening classes the first year, but in the following years a few did enroll for these courses.²

Students who may not have attracted attention by their numbers because of private lessons were the special music students taught by Sister M. Carmelita Cauley, O.S.F. Throughout the year Sister gave instrumental, or vocal, music lessons to twenty-eight adults, five high school students, and five grade school children.³ Some of these special music students came on Saturdays and evenings, while some came during the day. Until the number of music students increased from among the full time college students, Sister Carmelita and other succeeding music teachers continued to offer their services to persons interested in studying music though not necessarily for college credit.⁴

The homemaking center.--Much publicity surrounded the college in January, 1938, when college officials announced the opening of a homemaking center under the supervision of Mrs. Rose Lee Farrell.⁵ Mrs.

¹"Enrollment Book, 1937-1939," includes a list of Saturday students. MC-OR.

²Ibid.

³Ibid.

⁴Ibid.; see also part time student registration cards. AMC.

⁵Interviews between the writer and Sister Gertrude Marie Zieroff, June 9, 1964 and Sister Joan Marie Mentrup, June 25, 1964. For announcements see newspaper clippings and brochures in "Scrapbook of Newspaper Clippings and Bulletins," 1 (1937-1939). MC-L.

Farrell, an Indianapolis resident, conducted a radio program for homemakers, treating such topics as food preparation and service. Because of her popular program, she was well known to the women of the city, and thus the new project at the college attracted immediate attention. Mrs. Farrell donated her services to the college receiving no financial remuneration except the class fees paid by the students.

For the homemaking center, the kitchen and adjoining breakfast room and dining room of the mansion were outfitted with new, modern equipment and utensils. Lessons were scheduled once a week for a two hour period. Afternoon classes were held from two to four o'clock on Tuesday, Wednesday, and Friday. Two evening sessions from seven to nine o'clock were scheduled for Tuesday and Thursday evenings. So enthusiastic was the response of housewives, business and professional women, that a third evening class was opened. A special class was set up for Saturday mornings at the request of some of the women who wanted their daughters to have the chance to be instructed by Mrs. Farrell.¹ A second session beginning in April offered both the introductory course and an advanced course on the same time schedule as noted above.² For the combined sessions, one hundred nineteen women participated in the homemaking courses.³ These courses were not planned to be given for credit. The success of the venture, however, led

¹See Sister M. Gonsalva Wiegand's historical sketch. MC-L.

²See four-page publicity folder for the second session (began on April 5, 1938 and continued for the ten weeks) in "Scrapbook of Newspaper Clippings and Bulletins," 1 (1937-1939). MC-L.

³See "Enrollment Book, 1937-1941," MC-OR, for list of students in the homemaking classes from 1938-1941. Mrs. Farrell continued her classes in homemaking throughout the administration of Sister Mary John Broderick though she did not teach the college credit courses in foods or clothing.

to the establishment of a home economics department in September, 1938.¹

Extra-curricular activities.--Complementing the formal class work, the extra-curricular activities enabled students to develop further their intellectual and aesthetic abilities, to practice the social skills, and to enjoy their leisure time.² Early in November they chose officers to represent them in college affairs and to organize activities. Paula Fulnecky, Frankfort, Indiana, the only upper classman among the lay students, was chosen President. Mary Boyd Buchanan, Cincinnati, Ohio, was elected vice-president while three girls from Indianapolis, Mary Louise Houk, Geneva Wilson, and Mary Jane Lang, filled the positions of secretary, treasurer, and publicity officer respectively.

Highlights of the first semester included a musical entertainment and a Christmas party. Before the Thanksgiving holidays the students enjoyed the music of the Sigma Alpha Iota String Simfonietta, a local group of musicians, in an evening performance on the campus. Preparations for the first all-school Christmas party involved the entire student body. Some of the students presented an original playlet; the music students provided voice and harp solos, while others took care of arrangements and refreshments. The entire student body also engaged in collecting food and clothing as a Christmas surprise for a needy family.

The second semester held in store for the students a variety of activities of both intellectual and social appeal. The one semester of

¹Interview between the writer and Sister Joan Marie Mentrup, June 25, 1964; see also The Indiana Catholic and Record, (August 26, 1938), p. 23.

²Data for activities of the students during 1937-1938 were obtained from newspaper clippings, The Indiana Catholic and Record, (December, 1937-June, 1938); The Indianapolis News, (December, 1937-June, 1939), The Indianapolis Star (December, 1938-June, 1939), Sister Gonsalva Wiegand's historical sketch, and the student publication, The Phoenix.

experience brought the students to a realization of the college's potential for developing responsibility, individual initiative, and cooperative endeavors. During this semester the students published a paper, four issues in mimeographed form, March 19, 1938 to May 14, 1938.¹

They organized a Catholic Action Committee to plan a program of activities which would include distributing Catholic literature and teaching catechism classes. One major outcome of the work of this group was the organization of the Sodality of the Blessed Virgin Mary.

May was a busy month for the band of collegians as they terminated their history-making year. Marian girls made their first public appearance as a group representing the college by their participation in the annual Mary's Day Mass held at St. John's Church on Saturday, May 7, 1938. The Tuesday before this city-wide tribute to Mary, Marian College students had honored their Patroness in a beautiful May Day ceremony on their own campus.

Practice for the first dramatic production under the direction of Sister Mary Jane Peine, O.S.F., consumed much of the students' time. The marble hall of the college proved to be an ideal theatre for the one-act comedy, What Price Society? Students solicited ads for the printed programs and assisted with other arrangements. The music students of the college shared the spotlight with the glee club of the Daughters of Isabella in a musical program preceding the performance.²

A final activity before the end of the semester was scheduled for

¹The Phoenix, 1 (1938). MC-PO.

²See "Scrapbook of Newspaper Clippings and Bulletins," 1 (1937-1939), for the program for the performance of What Price Society? given at the college May 29 and 31, 1938. MC-L.

Sunday, June 5. On that day the students and their mothers attended Mass in the college chapel and afterwards enjoyed breakfast together in Alverna Hall cafeteria.

Extra-curricular activities for faculty members were numerous and varied. Many, of course, were directly related to class work and class preparation. Others were connected with establishing school policies, organizing courses of study, cooperating in student activities, and providing students with academic and personal guidance. Monthly meetings brought the entire faculty together to discuss common projects and problems. Throughout the year several faculty members also attended local and national conferences relating to their professional interests.

If the students of the college were noted for their spirit of Catholic Action, their teachers were their guides and exemplars. Most significant of the faculty's activity in this area of endeavor was the day of recollection held several times a year. Catholic women who wished to spend a quiet Sunday in prayer and meditation responded to the invitation offered by the college to participate in the religious activity. Reverend John J. Doyle conducted the first series of conferences on December 13, 1937, while Reverend Romuald Mollaun, O.F.M., was in charge of the spiritual exercises for the retreatants in the month of January. Two other Sunday retreats, or days of recollection, were directed by visiting clergymen invited by the college.¹ The sisters assisted with the arrangements and preparations and were available for other personnel services.

¹See "Scrapbook of Newspaper Clippings and Bulletins," 1 (1937-1939), for newspaper clippings concerning these days of recollection. MC-L. Third and fourth retreat Sundays were conducted by Reverend Patrick H. Griffin on March 20, 1938, and Reverend Juvenal Berens, O.F.M., on April 3, 1938.

The first annual commencement.--June 10, 1938, marked the date for the first commencement exercises at Marian College.¹ Three Sisters of St. Francis received bachelor of arts degrees. Sister Cordula Werner had been a full time student throughout the year, while Sister Roselyn Heimbrock and Sister Teresa Clare Groth finished their course work during the Saturday sessions. Normal certificates were conferred on nine other Franciscan Sisters and three lay women who had completed their second year of teacher training at the Oldenburg branch of Marian College.² The commencement address was given by Reverend Patrick Griffin, pastor of Assumption Church, Indianapolis.

The first summer session.--Though the Sisters of St. Francis conducted summer classes at Oldenburg for the sister-teachers who returned to the motherhouse for the summer vacation months, Mother Clarissa felt that a limited program at the Indianapolis campus would be valuable for the sisters as well as for other local teaching congregations. Consequently, from June 18 to July 22, 1938, a half-dozen faculty members and thirty-four students initiated the summer program at Marian.³ The decision to begin these summer classes proved to be a wise one, for they were to become extremely important for the in-service education of the teaching sisters. The campus, itself, provided an ideal setting for intellectual pursuits requiring concentration and reflection.

¹Ibid.

²Ibid.

³Ibid. The summer bulletin lists seven courses: Sociology, Philosophy of Education, History of Mathematics, World History, Indiana History, Library Science, and Music Appreciation. Of the thirty-four students in attendance twenty-one were Oldenburg Franciscans, twelve were St. Joseph Sisters from St. Louis, Missouri; there was also one lay woman. Enrollment Book, 1937-1949 AMC.

Summary

Marian College, opening at Oldenburg, Indiana, in September, 1936, as the institution formed from the merger of the Immaculate Conception Junior College and the St. Francis Normal School, became permanently established in Indianapolis after one year of operation at the mother-house of the Franciscan Sisters; no immediate establishment elsewhere seemed possible at that time because of existing building debts. When the opportunity came to acquire the Allison Property near the city limits of Indianapolis, Mother Clarissa took a bold, unexpected step to purchase the estate and made preparations for moving the college to the capital city.

The institution became chartered by the State of Indiana on March 25, 1937, as a liberal arts college with a teacher training department. Marian College, Indianapolis, opened its doors to its first students on September fifteenth of that year. Soon after, evening and Saturday sessions began. By the second semester, a homemaking center on campus attracted Indianapolis women to its special non-credit courses. In June, the college held its first commencement exercises awarding degrees to three Franciscan Sisters, and teaching certificates to nine other Sisters of St. Francis and three lay women who had finished the two-year normal course at the Oldenburg branch. Summer classes completed the history making year.

CHAPTER V

THE COLLEGE CHARTS ITS COURSE SEPTEMBER, 1937, TO AUGUST, 1941

Events shaping the history of Marian College during its foundation years reflect the goals set by the educational leaders of the Sisters of St. Francis of Oldenburg, Indiana. Foremost in charting the course of the college were Mother M. Clarissa Dillhoff, founder and president, and Sister Mary John Broderick, dean. Since Mother Clarissa did not reside on the Indianapolis campus between 1937 and 1941, it was upon Sister Mary John that the major administrative responsibilities fell. It was she who outlined the educational policies, established precedents, and sought accreditation for the college. Marian College became known to patrons and friends as a cultural center through good publicity sent out from the campus and also through commendable activities of the college women themselves.

Mother M. Clarissa Dillhoff, O.S.F., First President

College president.--Mother Clarissa's role as president of Marian College did not immediately involve her in the actual day to day administrative affairs of the college. She was very much interested in matters concerning the college in Indianapolis, nevertheless, and as often as possible contributed in decision-making on affairs academic and financial. When her years of governing the Congregation were completed in July, 1938, she lived for three years at Our Lady of the Angels High School in St.

Bernard, Ohio, carrying the responsible roles of superior and teacher while continuing her duties as president of the college.¹ The actual details of administration at Marian College, however, were in the hands of the dean, Sister Mary John.

The chief executive and the board of trustees.--During the academic year, 1937-1938, the administrative officers of the college turned their attention to the formal organization of a board of trustees and to the setting up of a set of by-laws to regulate the internal affairs of the college. In October Mr. Thomas McGee of Indianapolis, attorney for the college, submitted proposals on those matters to Sister Mary John for her consideration.² Within a matter of months enough progress on organizational procedure had been made to call a meeting of the incorporators of the college on January 6, 1938. When the board of trustees met the following year, again on January 6, the chairman was Mother M. Leonida Borchelt who had succeeded Mother Clarissa in the office of Mother General of the Congregation and also in that of president of the board of trustees of Marian College. It was at the 1939 meeting, apparently, that the by-laws governing the administration of the college were formally adopted even though they were drawn up earlier.³ It was a very brief set of by-laws

¹Interview between the writer and Sister Mary John Broderick, August 1, 1963; see also the mission assignments of the sisters for the school years of 1938-1939, 1939-1940, and 1940-1941. Mission Lists ACIC; see also Mother M. Clarissa Dillhoff and Sister M. Olivia Frietsch, With the Poverello, p. 267, New York: P.J. Kenedy and Sons, 1948.

²Letter of Thomas D. McGee, Attorney at Law, Indianapolis, to Sister Mary John Broderick, October 5, 1937. Corporation Records AMC.

³*Minutes of the Meeting of the Incorporators of Marian College, January 6, 1939,* Minutes of the Meetings of the Board of Trustees, 1938-1940, assembled during the 1940's from loose notes still available. AMC. The writer obtained this information in an interview with Sister M. Olivia Frietsch, January 20, 1965.

designating only the duties and responsibilities of the board of trustees. There were to be five to seven members, all drawn from the Sisters of St. Francis, each serving for a period of three years. No special qualifications were designated, but in actual practice the Mother General and her administrative council, comprising five members, usually served as the board.¹

Since the president and other officers of the board, according to the by-laws were to be chosen from among its members,² it was not surprising that the Mother General was regularly selected as the president of the board. Thus, in 1938 when Mother Clarissa's term as Mother General expired, her position as president of the board was relinquished and Mother M. Leonida took up the duties as president of the board.³

Sister Mary John Broderick, O.S.F., First Dean

Biographical sketch.--(1885-). A native of Joliet, Illinois, Sister Mary John (Mary Broderick) received her early education in that midwestern city.⁴ She completed the teacher training course in 1906 at Northern Illinois Teachers College, DeKalb, and spent the following nine years teaching in the public elementary schools of Chicago and Streator,

¹Interview between the writer and Sister Mary John Broderick, August 1, 1963. See catalogs of 1940-1953 for names of members of the board of trustees. Catalogs MC+OR. In 1954, the membership of the board of trustees was increased to seven members to include two sisters who were not members of the General Council of the Congregation. See "Minutes of the Board of Trustees for the Change and Selection of the New Members: March 20, 1954, July 17, 1954, and July 31, 1954." Minutes of the Meetings of the Board of Trustees, 1950-1958. ACIC.

²By-laws of Marian College, 1937, Article 1, section 4. AMC.

³"Minutes of the Meetings of the Board of Trustees, 1938-1941," from assembled notes. AMC.

⁴Data for this biographical sketch, where not otherwise documented, were obtained from the Autobiography File of the Sisters (ACIC) and from the writer's interview with Sister Mary John Broderick, July 29, 1964.

Illinois. Early in 1915, she entered the novitiate of the Sisters of St. Francis, Oldenburg, Indiana, receiving the veil and her religious name May 3, 1915.¹ When the fall session of the Oldenburg Academy opened that year, Sister Mary John commenced her first assignment there as a Franciscan teacher.²

After Sister had taught for two years at the Immaculate Conception Academy, her superiors made plans to have her pursue higher studies. The following year Sister Mary John attended the Sisters College at the Catholic University of America in Washington, D.C. Returning in 1918 with a bachelor of arts degree,³ Sister resumed teaching in the Academy.⁴ The summers from 1921 to 1924 were devoted to graduate studies at the University of Notre Dame; in August, 1924, Sister was awarded the master of arts degree.⁵

That same summer, the junior college⁶ was organized and Sister Mary John was placed in charge of the college studies, though she continued to teach in the academy. After Mother Clarissa's election to the office of Mother General in 1926, Sister Mary John succeeded her as directress of the Academy. She remained at these administrative and teaching posts until 1933, when she took up residence at the Catholic University of

¹Records of Investiture. ACIC.

²Mission List, 1915-1916. ACIC.

³See Educational Record of Sister Mary John. Educational Records MCOB-EO.

⁴Mission List, 1918-1919. ACIC.

⁵Educational Records. MCOB-EO.

⁶Sister Dorothea Michael, "Convent Annals (1915-1925), July 22, 1924." ACIC.

America to begin studies toward a doctoral degree.¹ She concentrated her efforts on philosophy of education as a major and on psychology as a minor. Her dissertation, Catholic Schools in England, was a partial fulfillment of requirements for the degree, doctor of philosophy, awarded to her in June, 1936.²

When Sister returned to Oldenburg, she became involved in the planning of a four year teacher training college at the motherhouse. This college, named Marian College, supplanting the former junior college and normal school, opened in September, 1936, with Sister Mary John as dean.³ Though Sister favored the establishment of a liberal arts college, she realized its impracticality at that time, since the Oldenburg location could not hope to draw large numbers of lay women. When the opportunity to acquire a site in Indianapolis presented itself, Sister Mary John was among the strong advocates who urged Mother Clarissa to consider the purchase. When the liberal arts college was shortly thereafter established in Indianapolis, Sister Mary John was appointed dean. After serving as the dean of Marian College for four years, Sister Mary John was called upon to initiate another project which the congregation had been asked to undertake. The Director of Catholic Charities in the Archdiocese of Cincinnati, Ohio, had requested of Mother M. Leonida the services of a Sister qualified in psychology who, after receiving special training under direction of the bureau, could devote her time to follow-up study of individual children who presented problems to the classroom teachers. Mother Leonida responded by appointing Sister Mary John to devote her entire time to

¹Mission Lists, 1924-1933. ACIC.

²Educational Records of Sister Mary John Broderick. MCOB-EO.

³Mission List, 1936-1937. ACIC.

this work.¹ Sister Mary John continued her work with the Catholic Charities until her retirement in June, 1964.

Administrator of Marian College, 1937-1941.--Sister Mary John was qualified by education, experience, and personal talent to undertake the responsibility of guiding the establishment of Marian College. The facts of establishment treated in this chapter reveal her active role in the foundation or organization period of the college. Determined efforts and self-sacrifices accompanied the task of organization. Laboring under the dilemma of few students because of limited physical facilities and restricted physical development because of small enrollment, Sister Mary John was able, nevertheless, to procure a sufficient enrollment in order that the college could qualify for teacher training approval from the State Department of Public Instruction. Sister also took the first steps toward higher accreditation by requesting affiliation with the Catholic University of America and membership in the National Catholic Educational Association.

Besides directing the recruitment efforts and the negotiations for external approval, Sister Mary John likewise directed the development of culture and refinement of the student group through lecture programs featuring guest speakers and occasionally the dean herself. In addition, Sister taught one or two classes each semester usually in psychology or literature.

In the actual operation of the college, Sister Mary John worked from various angles toward accomplishing the college objectives. She invited and welcomed faculty cooperation in establishing policies and in

¹Mother M. Clarissa Dillhoff and Sister M. Olivia Frietsch, With the Poverello, op. cit., p. 297.

developing the curriculum. To supplement the faculty of sisters and clergy she sought out qualified lay instructors, adding another dimension to the teaching staff.¹ She encouraged student initiative and creativity. Through her example and inspiration together with that of other faculty members, the college community developed a keen interest in, and active concern for, the problems facing society. Public relations, too, were placed on a high level. Sister Mary John engaged the services of a full time publicity director to bring the college into the civic limelight and to show the citizens of Indianapolis the resources the college was most willing to share.

Charting the Course

Marian College, as an institution of higher education, endeavored to provide opportunities for cultural and professional education and planned its course of action accordingly. A liberal arts college strongly emphasizing the humanities, it organized programs for elementary and secondary teacher preparation. Although most students pursued the arts degree, courses leading to the degree of bachelor of science and bachelor of science in education were also offered.

The goals.--A statement of objectives appearing in the first college catalog indicates the course of action Marian College would undertake:

The college aims to offer opportunities for a cultural and professional education, devised to develop group responsibility, as well as intellectual, social, and religious leadership. To attain this goal the curriculum and the life of the school is consistent in its endeavor to train for high scholarship and for the development of the whole personality

¹Among the early lay instructors were: Miss Crescence Burgunder, Librarian; Miss Mary E. Farrell, Home Making; Miss Vivian Lukanitsch, English; Miss Mary Elizabeth Myers, English; Miss Lorene Moonshower, Home Economics; Miss Helen Schultheis, Physical Education; Miss Jean Diehl, Physical Education; Mr. Patrick Rooney, Sociology.

of the woman. The student in every process of her education, be it physical, intellectual, social, or religious, is trained to qualify for that fullness of life which is lived in union with Christ.¹

As an institution of higher education Marian College strove to assist its students to develop high standards of scholarship within the framework of the total development of personality. As a liberal arts college with a teacher training department it offered opportunities for both cultural and professional education to develop the talents of the individual and to promote leadership and group responsibility. As a Catholic school devoted to higher education, it attempted to fulfill these objectives in the light of the Catholic philosophy of life.

Perpetuating both a Franciscan and a Congregational tradition, Mary Immaculate was selected as special patroness and the college was named in her honor.² An appropriate college seal was designed, bearing the title Sedes Sapientiae, and the monogram "M" on a cross-supported shield.³

Curriculum development.--A study of the curriculum of the first four years and of requirements for graduation provides some indication of the measures taken by the college to carry out its objectives. General

¹Marian College Yearbook, 1937-1938, p. 8. Catalogs MC-OR.

²The Feast of the Immaculate Conception of the Blessed Virgin Mary, December 8, was chosen as the patronal feast of the college.

³Interview between the writer and Sister Mary John Broderick, July 29, 1964. The college seal was designed by Sister Mary Jane Peine during the spring of 1938. Inquiry by the writer about the meaning of the seal brought the following explanation. Sister Gertrude Marie Zieroff wrote to the writer: "The central M certainly proclaims Our Lady's central position in the ideals and dedication of the college: Sedes Sapientiae is the wisdom to which the knowledge of all truth is tributary and which reaches its culmination in Christ, the Wisdom of the Father. The shield and cross are symbols of faith, reminiscent of St. Francis as herald of the Great King." From letter of Sister Gertrude Marie Zieroff to the writer, July 5, 1964. See also Faculty Handbook, 1960, p. 20, for significance of the seal.

education requirements for the arts degree, fulfilled by the students mainly in the first two years of study, placed heavy emphasis upon the humanities, though the social and natural sciences were also well represented.¹ Courses in general education were designed to lay the foundation for a broad cultural background with certain courses being required of all students. These were: College Composition and Rhetoric, Survey of World Literature, Survey of Catholic Literature, Speech Habits, Library Science, History of Civilization, Sociology, Logic, Ethics, Life of Christ, Living the Catholic Faith, The Catholic Church, and Faith and its Fundamental Dogmas.² Students concentrated on major and minor areas of interest during the last two years while also completing advanced

¹Of the 128 semester hours necessary for graduation, the student at Marian College in 1937 to 1939 spent two-thirds in course work distributed as follows:

<u>Humanities</u>	<u>Social and Behavioral Sciences</u>	<u>Natural Sciences</u>
English--20 s.h.		
Foreign Languages--12 s.h.	Social Science--12 s.h.	Mathematics--8 s.h.
Religion--8 s.h.	Psychology--6 s.h.	Science--8 s.h.
Philosophy--6 s.h.		
Fine Arts--4 s.h.		
Total: 50 semester hours	Total: 18 semester hours	Total: 16 semester hours
General Education Total: 84 semester hours		

Catalogs, 1937-1938 and 1938-1939. MC-OR. In the first two years, the science requirement could be fulfilled by laboratory courses in home economics rather than in biology or chemistry. See "Report to the Catholic University of America, January 16, 1939," p. 11. CUA File AMC. The requirement in mathematics and science became mathematics or science for the bachelor of arts degree when the program for the bachelor of science degree was established in September, 1939. In 1939 the philosophy requirement was increased to 12 semester hours. Catalog for 1939-1940, p. 11. MC-OR.

²Courses listed in the "Report to the Catholic University of America, January 16, 1939," p. 11. CUA File AMC.

courses in general education.¹ Depth study in the major field with a related minor field provided the subject matter for training in scholarship and critical thinking necessary for a liberal education. Competency in the major field also prepared the young women for subsequent professional training.

Though the bachelor of arts was the only degree offered in the first two years (1937-1939), the administration was preparing to grant the B.S. The curriculum for the degree of bachelor of science in education was planned tentatively at Oldenburg in 1936,² but because the liberal arts college was established the following year and because the state department of education granted approval for the four year elementary education program only one year at a time, the degree was not publicized in the catalog until the spring of 1939. At that same time, the college announced the offering of a bachelor of science degree.³ Thus the new degrees provided more opportunities for professional preparation, though the broad cultural background remained a requirement.⁴ Students, however, could qualify for the arts degree with a major in science, home economics, or education, if they fulfilled the additional

¹Responses to a questionnaire submitted to the Catholic University of America, January 16, 1939, in request for affiliation with that institution, list the following majors: education, English, history, languages, mathematics, music, philosophy, religion, and science. CUA Files AMC.

²Form letter of Sister Mary John Broderick, August 24, 1936, to former students of academy and junior college at Oldenburg announcing the new four year college and the bachelor of science in education degree. Letters of Sister Mary John Broderick, AMC. See also "Minutes of the Meetings of the School Board, Sisters of St. Francis, Oldenburg, Indiana, Summer, 1936," for plans concerning the four year college. ACIC.

³Marian College Year Book, 1939-1940, p. 11. Catalogs MC-OR.

⁴Ibid.

requirements. In September, 1940, a new field of study, commerce, was added. Though professional in nature, the commerce major led to the bachelor of arts degree.¹

Specific courses for teacher training for elementary school teaching were scheduled for the sisters and a small group of lay students studying at the Oldenburg branch.² Likewise, such courses were offered at the Indianapolis campus in the evenings, on Saturdays, and in the summer sessions as an in-service program for teachers who were working toward certification.³ No regular schedule of professional courses was needed for the full-time students on the Indianapolis campus since few desired to follow this curriculum. Moreover, the transitional nature of the state program for elementary teacher preparation precluded the development of a highly organized program for lay women in the first years of the college.⁴ Beginning with the second year, nevertheless, the college catalogs did carry the new requirements as mandated by the laws of

¹"Bulletin Announcing Courses in Commerce, September, 1940." Supplement to the 1940-1942 catalog MC-OR.

²See individual permanent records of students during these years. Class lists were not available. Records of Students MCOB-E0.

³"Class Lists, 1937-1941," Class Lists AMC. See also published bulletins for Saturday, evening, and summer classes, 1937-1941, "Scrapbooks of Clippings and Bulletins," 1 (1937-1939), 2 (1939-1941). MC-L.

⁴In 1936, the state department of education in Indiana adopted a new four-year program for the preparation of elementary school teachers which would culminate in a degree, bachelor of science in education. This program gradually replaced the former two-year pattern of preparation. Because the liberal arts college was established during these years of transition, the preparation of elementary school teachers among the full time lay women on the Indianapolis campus was not urgent.

Indiana.¹ But since students were permitted to qualify for the two-year certificate until 1940, the college had the right to prepare students on this program. Only in the third year, however, did four full-time lay women take education classes.² The granting of teaching certificates under the two-year program terminated with this group.

The area of teacher preparation which appeared more consistent with the curriculum of a liberal arts college emerged for the first time in the spring of 1941 when the college received the right to prepare secondary school teachers in English, sciences, mathematics, music, and social studies.³

As previously noted, the bachelor of science degree was offered for the first time in 1939. At that time, the college administration decided to carry out the decision to offer a science program leading to the degree of bachelor of science even though the building program, which had included classrooms and laboratories for the science department,⁴ had been indefinitely postponed. More adequate facilities for

¹Marian College Year Book, 1938-1939, p. 16; 1939-1940, p. 16; 1940-1941, p. 22. Catalogs MC-OR. For state requirements see "Laws, Rules, Regulations, and General Information Governing Teacher Training and Licensing," Educational Bulletin, No. 94, published by Department of Education, State of Indiana, 1937, p. 35.

²See Class Lists, 1937-1941. AMC.

³Letter of T.H. Mahan, State Superintendent of Public Instruction, to Sister Mary John Broderick, March 8, 1941. State Department of Public Instruction, Correspondence AMC.

⁴Interview between the writer and Sister Mary John Broderick, August 1, 1963; J.M. Campbell, Inspector for the Committee on Affiliation and Extension of the Catholic University of America, "Report of Inspection, March 3, 1939," p. 4. CUA File AMC. Letter of E.D. Pierre of Pierre & Wright Architects (Indianapolis), to Sister Mary John Broderick, dated January 9, 1939. Buildings AMC.

science than were currently in use had to be provided.

In the spring of 1939 an ingenious plan was devised whereby one of the substantial campus structures was completely renovated for laboratory use for the chemistry and biology departments.¹

An immediate cause for the offering of the science degree at that time stemmed from the request from the St. Vincent School of Nursing to offer the science program.² Sister Mary John made plans to move in the direction of meeting the need of the nursing school. Many of the Sister-nurses from the hospital attended classes at Marian College. Arrangements were made, also, for faculty members from the college to teach some courses at the hospital to groups of nurses.³ In addition, some of the regular students from Marian College attended specialized science courses at the hospital and received college credit for the

¹Letter of Sister Mary John Broderick to Dr. Roy Defarrari, Chairman of the Committee on Affiliation and Extension of the Catholic University of America, June 2, 1941. CUA File. AMC. Interview between the writer and Sister Mary Adelaide Geis, biology instructor in 1939, December 27, 1964. These laboratories were in use until the present three floor science building was completed in 1954.

²Interview between the writer and Sister Mary John Broderick, August 1, 1963. Sister stated that all negotiations for the science program for the nurses were made verbally through direct personal contacts; thus, there are no written records of the request or of the plans to fulfill the request. See also J.M. Campbell, "Report of Inspection, March 3, 1939." CUA File AMC. After his interview with the dean, Sister Mary John, Dr. Campbell stated in his report: "The Educational Director of the State Board of Nurse Examiners and the authorities of St. Vincent's Hospital want Marian College to give the B.S. degree required by the State to the students of St. Vincent's Hospital School." p. 1.

³Interviews between the writer and Sister Mary John Broderick, August 1, 1963, and Monsignor John J. Doyle, Chaplain of Marian College, January 3, 1964. There were no formal written arrangements for exchange of teachers or courses.

courses. A tentative program for lay student nurses from the hospital's school of nursing was also attempted whereby the student nurse was to attend Marian College in the freshman year, and then follow the nurses' training program at the hospital in the next three years to receive her RN. In the fifth year she was to return to the college campus to complete requirements for the bachelor of science degree.¹

Since arrangements for the tentative plan for nursing education were negotiated through personal contact between the administrators of the college and of the St. Vincent School of Nursing, it is difficult to determine the status of such arrangements as, also, the termination date of the program. In the spring of 1939, the college had been advised by the inspector from the Catholic University of America to seek professional guidance regarding the nursing program.² Two years later another inspector from the University listed as one of the purposes of the college, to meet the needs for establishing "a four year degreed nurse-training program under Catholic auspices."³ This inspector, however, advised that the college "re-examine the needs which lead to its existence, re-discuss and clarify its objectives and refuse to

¹Interview between the writer and Sister Mary John Broderick, August 1, 1963. Also interview between the writer and the former Helen Marie Hadley (now Mrs. H. M. Jackson), July, 1963, who had begun the nursing program in her freshman year at Marian College in 1938-1939. She discontinued her studies the following academic year.

²"Before St. Vincent Hospital School is absorbed into Marian College, it should be inspected by Sister Olivia of the C.U. Nursing School. Sister Olivia is one of the charter officers for the Association of Collegiate Schools of Nursing and, as a nun, is capable of giving sympathetic assistance to the authorities of St. Vincent's." J. M. Campbell, "Report of Inspection of Marian College, March 3, 1939," p. 8. CUA Files AMC.

³A. J. Harriman, "Report of Inspection of Marian College, March 19, 1941," p. 1. CUA Files AMC.

dissipate its energies by being led into channels which are not essential."¹ He seemed to have meant both the nursing program and the major in commerce as the undesirable channels. Thus, by the end of the administration of Sister Mary John, the nursing program was not very active, and during the following administration was discontinued.²

The students at Marian College were required to earn at least 128 semester hours of credit for graduation and were expected to merit at least 128 quality points, or a "C" average. Likewise, they were required to maintain satisfactory grades in their major field of study. The last thirty hours of work had to be taken at the college. At the end of the sophomore year, students took the Cooperative General Culture Test of the American Council on Education. Seniors were evaluated in their major field by a written comprehensive examination administered toward the end of the year.³

From the beginning, college personnel encouraged students to use some of their leisure time for outdoor recreation and active participation in sports.⁴ The swimming pool in the former Allison mansion offered a year-round physical fitness program. During the 1937-1938 school year lessons in horseback riding were provided for interested students through arrangements with The deVietien Riding School at Gregg Farms.⁵ The campus

¹Ibid, p.4.

²Interview between the writer and Mother Mary Cephas Keller, dean of the college from 1941-1950, August 11, 1963. See also Report of Inspection, April 2, 1942. CUA File AMC.

³Marian College Year Book, 1940-1942, p.12. Catalogs MC-OR.

⁴Interview between the writer and Sister Mary John Broderick, August 1, 1963.

⁵See letter of Mr. deVietien to Sister Superior at Marian College, May 18, 1938, in "Class Lists, 1937-1939," AMC.

itself contained many miles of bridle path where riding skills could be perfected. The campus lakes were available for boating in warm weather and for ice-skating in the winter. In all seasons, walks through the scenic grounds, or hikes through the surrounding countryside, became a favorite pastime.¹ Golf enthusiasts took advantage of the municipal golf course separated from the campus by Cold Springs Road. The students themselves organized games and contests; most prominent was the annual ping-pong tournament.² Archery, dancing, tennis, and other net games were added when the physical education department was established in September, 1939.³

The college library.--Since a college depends upon its library to support curriculum offerings, an adequate collection of books, reference materials, and periodicals was needed for the Indianapolis campus. A selection from the Oldenburg college and normal school library formed the initial collection.⁴ Gifts of books and donations for the purchase of books brought the major increase in library holdings during the first year and for several years following.⁵ Many of the books were donated

¹"Varied Sports Find Fans at Marian," The Phoenix, 2 (June, 1939), p.4. MC-PB. Sports mentioned: ping-pong, riding, swimming, hiking.

²"Sports," The Phoenix, 3 (Summer, 1940), p.6. MC-PB. See also the article, "Ping Pong Tournament is 'Happy' Occasion as Champ from Cincinnati Again Wins Title," and picture of winner in The Phoenix, 2 (Spring, 1941), p.4.

³"Marian College Adds Instructor; Helen Ann Schultheis to Direct Physical Education," The Indianapolis Sunday Star, (September 24, 1939), p.17, sec. 1; see also "College Curriculum Adds New Courses," The Phoenix, 3 (Autumn, 1939), p.2. MC-PO.

⁴Interviews between the writer and Sister Mary John Broderick, July 29, 1964 and Sister Gertrude Marie Zieroff, August 15, 1964.

⁵See the Library Accession Record and the Record of Gift Books (with donors). MC-L. There are a few letters and lists of checked books still available from the early communications concerning gift books. Communication: Early College Library Data MC-L.

by the Oldenburg Academy Alumnae. Two months prior to the announcement of the purchase of the Allison Estate, Sister Mary John had contacted former pupils of the Immaculate Conception Academy and College to solicit their assistance in financing library and laboratory needs of the four-year college just beginning at Oldenburg. That these former pupils did respond to the appeals of Sister Mary John is revealed in a letter written by Sister for the Oldenburg Academy Alumnae Yearbook, 1937. With regard to the book drive, Sister Mary John wrote: "The Library, thanks in great part to your generosity, has grown to 6,000 volumes. The generous individual and group donations from our "old girls" give ample evidence of your loyalty."¹ Thus, an accumulation of 6,000 volumes had been made when the college opened in September, 1937. By the end of the year, 2,000 more volumes had been received.² In 1941 the count was reported at 11,832.³ Periodicals regularly received showed an increase from 33 the first year to 155 in the fourth year.⁴

Library holdings classified as "literature" represented the largest

¹Oldenburg Academy Alumnae Yearbook, p.2. Alumnae Files ICA.

²Data on library in "Report to the State Department of Public Instruction, August 15, 1938," p.10. State Reports AMC.

³Data on library in "Report to the State Department of Public Instruction, August 15, 1941," p.10. State Reports AMC.

⁴"Reports to State Department of Public Instruction, August 15, 1938-August 15, 1941." State Reports AMC. See also Library Reports, 1939-1940, and 1940-1941. MC-L.

single category with 2885 volumes in August, 1938 and 3888 by August, 1941.¹ Religion and education books ranked second and third with 1000 in each category, increasing by several hundred in the four year period. Next in order were works in history and science, both gaining several hundred volumes by 1941.

Areas served by periodicals reflect a similar emphasis as in the book categories cited above, with the exception of the field of literature.² In this latter area, the college received fewer periodicals; journals of a religious nature, history and current events, and educational publications, ranked highest among periodicals regularly received. Science publications, though fewer in number, increased three fold from the first to the fourth year.

¹Data for the following classification of library holdings, 1937-1941, were obtained from the yearly reports made to the State Department of Public Instruction on August 15th of each year for the past school year. State Reports, 1938-1941 AMC. The library reports, upon which the state reports are based, contain the same data with slightly differing classifications. Library Reports MC-L. Note: The category, "Social Sciences," are mostly education books.

Year	General	Psychology	Philosophy	Religion	Social Sciences	Philology	Science	Useful Arts	Fine Arts	Literature	History	Total
1937-38:	738	55	141	1046	921	352	688	374	171	2885	820	8,191
1938-39:	898	69	158	1279	1192	412	746	490	232	3127	1054	9,625
1939-40:	912	94	173	1443	1328	493	817	529	258	3558	1210	10,815
1940-41:	957	105	198	1602	1490	559	870	627	284	3888	1283	11,832

²Data from State Reports and Library Reports as above.

	Psych. & Ed.	Science	English	Classical & Mod. Lg.	History & Cur. Ev.	Rel. & Ed.	Others	T.
1937-38:	5	5	1	3	5	7	7	33
1938-39:	5	5	1	4	14	16	8	53
1939-40:	14	10	5	4	20	33	13	96
1940-41:	28	14	10	5	29	35	34	155

Library holdings were housed in the remodeled sun-porch of the Allison mansion. This section of the building is connected to the former music rooms; it spans the entire length of the house and overlooks the lakes. Most of the space was used for the stacks with a small section reserved for a reading room. The circulation desk and card file were likewise located in the reading room section. Additional space for study and reading was provided by a comparatively large room, adjacent to the stack area.

Requirements for admission.--Students who sought admission to the freshman class at Marian College were expected to meet the following requirements:¹

1. Graduation from an accredited high school.
2. Fifteen units of high school work.
3. Recommendation for college work from the principal of the high school from which the candidate was graduated.
4. Health certificate.
5. Testimonials of good character.
6. Psychological examination and written examination in English Composition.

The fifteen units of high school work were further specified:³

English	3	Foreign Language	2
History	2	Science	1
Mathematics	2	Electives	5

In 1940-1942, sixteen units were required with six units of electives instead of five.⁴ The other specific units required remained the same as in the previous years. A clear statement concerning admission of transfer students and special students also appeared in the 1940-1942 catalog.⁵

¹Interview between the writer and Sister Gertrude Marie, January 2, 1965.

²Marian College Year Book, 1937-1938, p.10; 1938-1939, p.10; and 1939-1940, p.10. Catalogs MC-OR.

³Ibid.

⁴Marian College Year Book, 1940-1942, pp.10-11. Catalogs MC-OR.

⁵Ibid.

The cost of a college education.--During the first years of the college's existence--and for more than a decade of years--tuition for the entire year was \$150.¹ Students attending the college on a part-time basis paid \$5.00 per semester hour of credit. The resident students in the early years paid \$300 to \$350 per year for room and board. Other expenses included a library and activity fee of \$25 and a \$15 laboratory fee for those who elected science courses. Private music lessons varied from \$80 to \$120 per year, while some art courses carried fees of \$15 to \$30.

Tuition, board, and other expenses at Marian College during the early years were considerably lower than at Indiana's other Catholic colleges for women,² St. Mary's College and St. Mary-of-the-Woods College. In examining tuition rates at private colleges and universities in the state which had been approved by the North Central Association of Colleges and Secondary Schools, it was noted that the costs ranged from \$150 (in one institution) to \$400 (in one institution). Four colleges charged between \$170 and \$180, while the median price was \$200.³ Thus, while tuition at Marian College was about half the cost as that of two Catholic colleges for women, there was one other college charging the same minimum tuition and four others with similar rates.

The college administrators desired to keep expenses at a minimum in order to make Catholic higher education available to young women of average income families. Scholarships were available to needy, capable students.

¹Data for this paragraph were obtained from the college catalog. MC-OR.

²Clarence S. Marsh, (ed.), American Universities and Colleges, Handbook of Higher Education. Pp. 814-816. Washington: American Council on Education, 1936.

³The writer compiled information for ten other private colleges and universities in Indiana (besides the two Catholic colleges for women cited above) which were listed in Marsh, American Universities and Colleges, 1936, op. cit., passim.

Sister Mary John reported to Bishop Ritter of Indianapolis that twenty-one scholarships had been granted in the four years from 1937 to 1941, valued at \$150 each. Sister stated that the money for these scholarships came from the Zieroff Memorial Fund, \$4,100--interest applied to scholarships--and the Mae E. Myers Fund, \$1,500--applied directly to scholarships.¹ That Marian College was able to operate on a comparatively low student fee was due largely to the financial support of the Congregation of the Sisters of St. Francis, of Oldenburg, Indiana, and to the contributed services of the sisters and priests who staffed the college. The Sisters of St. Francis of Oldenburg, Indiana, owned both the buildings and grounds of Marian College but from the outset in 1937 they provided the college the full right to the use of the property and buildings without compensation or liability.² In the period, 1937-1941, the estimated value of the physical plant was \$700,000. An endowment of fifty thousand dollars was to be raised through donations and gifts. In addition the congregation gave substantial financial assistance for operational expenses including salaries since the college income in the early years was not sufficient to meet expenses.³ Financial output normally demanded in salaries was considerably reduced in view of the contributed services of the sister faculty and the nominal salary accepted by the priest

¹Report of Sister Mary John Broderick to Bishop Joseph E. Ritter, June 5, 1941. AMC.

²Deeds to the Allison Estate. Documents ACIC. Articles of Incorporation, Articles 3 and 4. AMC; see also official affidavit regarding ownership of the college drawn-up by the Sisters of St. Francis on January 6, 1953. Corporation Records AMC.

³Articles of Incorporation. AMC Original filed in the Archives of the Secretary of State of Indiana, Corporation Division, Packet 3085-61. As the college was able to meet additional operating expenses, there was a gradual shift in responsibility. At present the college handles all operating expenses. Interview with Sister Mary Esther Schwach, treasurer of Marian College, December 29, 1964.

faculty. Two of the lay instructors accepted very moderate compensation for their services: Mrs. Rose Lee Farrell, supervisor of the homemaking center (1938-1941) received only the fees of the students who registered for her courses and Miss Mary Elizabeth Myers of the English Department donated most of her salary to a scholarship fund.¹

Resident students and enrollment.--Though Marian College was primarily established in Indianapolis as a day college to serve the educational needs of the Catholic young women of the city, it seemed advisable to admit out-of-town students who may not otherwise have been able to attend a Catholic college.² Moreover, enrollment among Indianapolis students did not increase at all in the first four years. There were twenty full time students in 1937-39. In the next three years, figures stood at twenty (1938-1939), nineteen (1939-1940), and twenty (1940-1941).³ Recruitment efforts necessarily went beyond Indianapolis until, in 1940 there were twice as many

¹Interview between the writer and Sister Mary John Broderick, August 1, 1963.

²Interview between the writer and Sister Mary John Broderick, June 29, 1961, Sister Gertrude Marie Zieroff, June 30, 1961, and Monsignor John J. Doyle, January 3, 1964. See also "Report of Inspection, March 3, 1939" by J. M. Campbell, which includes information he obtained from his interview with Sister Mary John relating to the boarding school topic. CUA Files AMC.

"Since the College has begun to operate at its Indianapolis site, it has been confronted with requests for residence on the part of girls who come from some one of the small towns around Indianapolis, who desire a liberal education under Catholic auspices, who cannot afford to go to St. Marys-of-the-Woods or to St. Mary's Notre Dame, and who will therefore go to Butler University in Indianapolis or to the University of Indiana, unless Marian College receives them." p.1.

"While the College wants to remain a day college in so far as lay girls are concerned, fourteen of its forty lay girls are living on campus. They are there partly because the College wants an enrollment and partly because the alternative for such girls in residence is a non-Catholic college." p.2.

³Enrollment Book, 1937-1949. MC-OR.

full-time resident students as there were students from Indianapolis.¹ Consequently when building plans were drawn up in 1938-1939, a residence hall was included.² This, however, did not meet the approval of the bishop of Indianapolis when the plans were submitted to him for permission to build. Bishop Ritter believed that it would be best for the college to remain primarily a day college; hence, approval of building plans were withheld at this time.³ He asked that all building plans including the much needed administration offices and science laboratories be postponed for a year. The college had to make extensive use of existing facilities. Sister Mary John did give some thought to housing out-of-town students in homes near the college since the campus rooms were already filled, or to acquiring a house off campus under the control of a house mother appointed by the college.⁴ Neither of these two plans was carried out; rather one of the structures on campus was renovated for dormitory use.⁵

¹Ibid. Full-time students attending Marian College, Indianapolis, 1937-1941:

<u>Year</u>	<u>Total</u>	<u>Day</u>	<u>Resident</u>	<u>Location of Resident Students</u>
1937-38:	24	20	4 (3 lay; 1 rel.)	Indiana, 3; Ohio, 1
1938-39:	39	20	19 (14 lay; 5 rel.)	Indiana, 16; Ohio, 2; Michigan, 1
1939-40:	37	19	18 (15 lay; 3 rel.)	Indiana, 11; Ohio, 4; Kentucky, 1; Wisconsin, 1; Panama (Cen. Am.), 1
1940-41:	60	20	40 (35 lay; 5 rel.)	Indiana, 26; Ohio, 9; Kentucky, 1; Illinois, 1; Missouri, 1; Texas, 1; Havana (Cuba), 2.

²Interview between writer and Sister Mary John Broderick, June 28, 1961.

³Interviews between the writer and Sister Mary John Broderick, June 28, 1961, Sister Gertrude Marie Zieroff, June 30, 1961, and Monsignor John J. Doyle, January 3, 1964.

⁴See "Report of Inspection, March 3, 1939," pp. 2, 4. CUA File AMC.

⁵Interviews between the writer and Sister Mary John Broderick, June 28, 1961, Sister Gertrude Marie Zieroff, June 30, 1961, and December 27, 1964, Sister Mary Jane Peine, December 27, 1964, and Sister Mary Adelaide Geis, December 27, 1964.

Faculty cooperation.--The faculty members chosen to carry out the objectives of the college as they instructed, guided, and otherwise influenced the young women who attended Marian College had brought to their task years of experience in educating youth.¹ A third of the first faculty had been engaged in college teaching prior to their appointment to the Indianapolis campus. All others had teaching experience in high schools or academies. In the second and succeeding years, other persons with college teaching experience joined the faculty.

A study of the minutes of the faculty meetings for these years (1937-1941) reveals that faculty members took an active part in establishing policies related to instruction.² The dean requested suggestions from individuals, from departments, and from committees. The faculty developed policies concerning grading, class attendance, semester load, assignments, and examinations. They also made suggestions regarding admission requirements and assisted in the revision of graduation requirements. During the first two years much effort was expended on organizing majors and determining upper-division requirements. It was in these early years that the policy of administering an achievement test to students in the spring semester of the sophomore year was begun; this test was to be used for retention and guidance purposes.

Discussion on senior comprehensive examinations occupied much of the time at faculty meetings during the last two years of this period of college history. The faculty eventually reached the following decisions

¹Records of the Faculty. Faculty File MC-OD. The writer obtained information for this paragraph by compiling the data given on the individual records of faculty members of 1937-1941.

²"Minutes of the Faculty Meetings, 1937-1941." AMC. These minutes were typed during the 1940's from notes still available at that time.

concerning the evaluation of seniors in their major field of study.¹ The comprehensive examinations were to be written examinations administered in two three-hour sessions covering the entire field, not just the courses taken by the student. Each department was free to decide upon the type of examination to be given, but this was to vary from year to year. The departments were responsible for preparing study guides and reading lists for the students as well as for providing personal guidance. A judgment of "satisfactory" or "unsatisfactory" was to be used in evaluating the performance of the students.

A concern for student guidance in non-academic matters is likewise revealed throughout the pages of the minutes of the faculty meetings. A committee of the faculty was responsible for writing the charter for the Student Activity Council. This charter provided the opportunity for the students to develop a sense of responsibility and the skills of leadership. Faculty members willingly moderated student organizations and collaborated in student activities. They participated in the Vocation Week lectures sponsored by the students, thus sharing their experiences and providing encouragement to the young women who were planning, or just deciding upon, a vocation.

Establishing Traditions

Faculty and students were keenly aware of their role in forming the traditions and ideals of the college. The faculty developed particular characteristics which stand out as its contribution to the embryonic Marian

¹Most of the major points were decided at the first and second meetings of the 1940-1941 school year, October 1, 1940 and November 5, 1940. Matters relating to the details of the administration of the examinations were settled at later meetings, February 4, 1941 and April 1, 1941. Minutes of Faculty Meetings, 1937-1941 AMC.

spirit. Students were invited personally by Sister Mary John, dean, to participate with the faculty in establishing worthwhile traditions consistent with the goals of the college. Joining faculty and students were parents and other friends who cooperated wholeheartedly in financial assistance and moral support. Indeed, the pattern of service set by these first friends of the college established a precedent for benefactors.

Faculty contributions to Marian traditions.--In the process of guiding students to worthy ideals, the faculty provided stimulation for development of cultural interest and refined tastes.¹ Literature, drama, music, and art ranked high in the offerings of the college, in formal course work, in out-of-class activities, and in guest-lectures and performances. Instructors urged students to attend lectures, symphonies, and dramatic productions offered elsewhere in the city. They likewise encouraged creative expression in the arts and in literary forms and provided opportunities for students to present their talents for others to enjoy. An indication of student interest and enthusiasm for the arts appears in the pages of the student newspaper, The Phoenix. Many articles reveal students' understanding and appreciation of the finer things of life.

The friendly atmosphere of the college, consonant with Franciscan joy, was a noteworthy tradition. Students regarded the spirit of Marian friendship to be one of the traditions they highly treasured and

¹Ideas of the writer regarding the contributions of the faculty to traditions were developed through a study of source material--minutes of faculty meetings, articles in The Phoenix, newspaper articles concerning college activities--and through interviews with faculty members who were connected with the college in 1937-1941.

wished to continue even after the college would grow in numbers.¹

Instructors and administrators did not intend Marian College to be an ivory-tower institution set above, or apart from, human ignorance and misery. Marian College formed and informed its students so as to enable them to enter into the stream of life's activities as educated, articulate Catholics. The faculty envisioned the "Marian" girl as one who, under Mary's guidance, would "qualify for that fullness of life which is lived in union with Christ."² While striving for personal fulfillment, she would bring Christ and His teachings into the world. Such was the spirit engendered on the college campus under the influence of the dedicated teachers--influence through example of life as well as through direct, conscious planning. Not by coincidence were the first organizations on campus (apart from the student association group) religious in nature and society-oriented. Beginning with the establishment of the Sodality to assist the individual along the path of personal perfection, the students moved into action groups to aid the missions in spreading the Faith, and then became involved in a national student movement concerned with steps toward world peace.

The college likewise extended its influence to reach many more women by arranging days of recollection, held on several Sundays during the year, and three-day retreats, held during August or early September. At these times other Catholic women, and sometimes

¹"As the college expands and grows old in her traditions, let one of the first traditions be the spirit of 'Marian' friendship between student and student, and between student and faculty." The Phoenix, 4 (Spring, 1941), p. 2. MC-PO.

²Marian College Year Book, 1937-1938, p.8. Catalogs MC-OR.

non-Catholics, too, of the Indianapolis Diocese had the opportunity to strengthen their spiritual lives by means of prayer and meditation.¹

Students as tradition-makers.--Student response to the challenge of establishing traditions is recorded in the college newspaper in articles written by students and faculty members. In the first issue of The Phoenix, March 19, 1938, the students revealed their awareness of tradition-making. The very first column of the five-page mimeographed paper carried the following statement:

The tradition and ideals of the school will be determined in these early years of development. We, as the first students, will aid in making these traditions and ideals praiseworthy. That is the primary purpose of this paper. The publication of news and information is secondary.²

In an article summarizing the important events in the four years of the college in which the first four-year graduating class had played a leading role, Mary Jane Lang, one of the first four-year graduates, recorded the feelings of her fellow classmates:

With our class has rested the unique privilege and the heavy responsibility of organizing student activity and building campus tradition. With faculty encouragement and student cooperation, life at Marian has taken form and color, customs peculiarly Marian have arisen, an atmosphere of youth and of learning has made a mansion into a school.³

The same issue of The Phoenix carried a farewell tribute from the chaplain of the college, Reverend John J. Doyle, to the first students

¹"Scrapbook of Clippings and Bulletins," 1 and 2 (1937-1939, and 1939-1941), for newspaper articles publicizing these extended services. MC-L.

²The Phoenix, 1 (March 19, 1938), p. 1. MC-PO.

³The Phoenix, 4 (Summer, 1941), p. 4. MC-PO.

who finished the four-year curriculum at Marian College. Reminiscing on the historic years, he remarked:

On the day when Marian College opened its classrooms to its first students I said to them that they would have much to do in making the traditions and in forming the character of the College.¹

Father Doyle acknowledged that these students had, indeed, influenced the character of the college even as they had been influenced by the college.

Not only are these first students finishing their college course. The College itself is finishing a four-year course of learning. The experiences that the students have had in its classrooms, its laboratories, its library have been for them an education. The College has left its mark upon them. But they also have left their mark upon the College. Such as it is today it is in large part because these have been its students. As their characters have been formed by the influence of the College, so its distinctive character is in no small measure the result of their aspirations and endeavors.²

Continuing, Father Doyle paid tribute to other students who had shared the role of tradition-makers:

The Seniors that are about to be graduated have not worked alone in what they have done for Marian College. Their classmates of four years ago and their fellow students of the intervening years have all had a hand in making Marian College what it is. Some of these are still students. Some have left the College for other schools, for work in the world of affairs, for marriage and motherhood, for the religious life. One, God in His merciful Providence has called by death to Himself. To all of them we of the faculty have tried to impart what wisdom we possessed. From all of them we have received inspiration to be worthy of our high task. May these relations continue and may the harmonious exertions of teachers, students, and the new alumnae, working in mutual regard and respect, ever serve the cause of truth.³

¹Ibid. p, 2.

²Ibid.

³The Phoenix, 4 (Summer, 1941), p. 2. MC-PO A sophomore, Georgiana Feldman from Millhousen, Indiana, died suddenly on campus, October 24, 1940. A year later her parents donated a life-size terracotta statue of St. Francis of Assisi in her memory.

Most influential among the students and most conscious of the role of tradition-maker was the small group of collegians--nine young women from the first student body and seven from the new students of 1938-1939 who set the pace for incoming freshmen during their own days at Marian College and established the traditions and ideals which others for many years after would continue to develop.¹ These women deserve to have their names recorded in the history of Marian College as tradition-makers. First on the list are the students who began as freshmen and graduated in June of 1941: Margaret Rose Foltz, Mary Jane Lang, Mary Rapia, and Marie Seal, all from Indianapolis. Betty Spencer from Cincinnati, Ohio, editor of The Phoenix during her three years at Marian College, joined these four women in the 1938-1939 school year. She transferred from Miami University, Oxford, Ohio, to become the fifth member of the 1941 graduating class. Rosemary Spragg, one of the original students in the class of transfer students in 1937-1938, and three other freshmen of the same year, Rosemary Guetel, Angelus Lynch, and Evelyn Owens, were active and influential in their three years at the college. The original upper-classman and first lay graduate, Paula Fulnecky, assisted the maturing freshmen in her three semesters at Marian. The six graduates of the second class of students formed a strong junior class to support the first seniors in developing the ideals of the college. They were: Doris Ann Becker, Indianapolis; Charlotte Cambron, Evansville, Indiana; Mary Margaret Cox, Indianapolis; Mary Duffy, Rushville, Indiana; Rosemary Mackinaw, Steubenville, Ohio;

¹The writer has chosen to identify students who, from their activities, as noted in various sources, participated in forming campus traditions.

and Madeline Sgro, Indianapolis. A few sisters residing on campus as full-time students during these years were influential in a way of their own.

Parents and friends.--Cooperating with faculty and students in establishing traditions were the generous supporters of the college. Most devoted and loyal were the graduates of the Immaculate Conception Academy and the students from the Junior College who through their own experience as boarding students at Oldenburg knew well the zeal of the Franciscan Sisters for the Christian education of youth. They showed appreciation and gratitude for their own education by the energy they expended in behalf of the college.¹ Marian College, to the Oldenburg Alumnae, was the "big sister" of the Academy. Through their efforts they brought much favorable publicity to the college and were available for a variety of services. They sponsored drives for library books, raised money for needed equipment, and pledged to contribute an endowment for scholarships. During the year of preparation for the opening of Marian College, and during the first year of its establishment, the Oldenburg alumnae were definitely the prominent assistants of the Sisters who had been their teachers at the Academy.

The interest and enthusiastic support of the Oldenburg alumnae attracted another group of women to active participation. Mothers of Marian College students cooperated with the various groups of Academy graduates during the first school year. But on November 14, 1938, they

¹ See Oldenburg Academy Alumnae Yearbooks, 1937-1942, and "Newsletters" of the late 1930's for activities of the Oldenburg Academy Alumnae in connection with Marian College. Alumnae Files. See also newspaper articles in "Scrapbook of Clippings and Bulletins," Volumes I and II, (1937-1941), MC-L.

became organized as an official group of college supporters.¹ The Marian Guild, as this new organization was called, aimed "to foster the interests of the College, to develop closer relationships among the students, and to cooperate with the faculty in educating for Christ-like living."² Its first officers were: Mrs. J. H. Lang, president; Mrs. Wm. I. Seal, vice-president; Mrs. Henry J. Foltz, secretary-treasurer; Mrs. Bernard A. Lynch, corresponding secretary; Mrs. Thomas J. Owens, publicity director.³

The Marian Guild usually held its monthly meetings at the college, though at times these would be scheduled at other places where an after-meeting activity or entertainment had been planned. Business matters were directly concerned with ways of raising money to support their projects. These projects materialized into gifts which were always of practical value. The first major gift was the tennis court surveyed and black-topped in the 1940-1941 school year.⁴ Guild members found enjoyment in the companionship of women dedicated to a common goal--service to Marian College. Each business meeting was followed by a social activity or entertainment. The members often enjoyed a game of cards or an informal luncheon. They especially liked being entertained by the music and drama students of the college.⁵

¹"Marian Guild Organizes," The Phoenix, (June, 1939), p.4.

²Ibid.

³Ibid.

⁴"First Tennis Court is Gift of Marian Guild," The Phoenix, (Winter, 1940-1941), p. 4.

⁵Interview between the writer and Sister Mary John Broderick, July 29, 1964. See also "Scrapbook of Clippings and Bulletins," (1937-1941). MC-L.

In its third year of service to the college, the Marian Guild increased its sphere of good works by participating in the activities of the Indianapolis chapter of the National Council of Catholic Women.¹ This organization was established to coordinate the efforts of Catholic women in Church and civic endeavors. One of the early projects of the Marian Guild sponsored by the N.C.C.W. was sewing and knitting for the Red Cross.²

Student organizations and activities.--Marian students, serious about their studies and anxious to profit from the opportunity to receive a liberal education, spent many hours attending classes and preparing lessons. They realized, likewise, the value of group activities, both formal and recreational, and they viewed student organization as a desirable way of accomplishing common goals. Their choice of activities and organizations truly set the pattern which would be followed by future students for many years.

Development of a student organization took form during the first school year as students manifested their desire and their ability to handle their own activities. At the end of the year they asked that official powers be given the student body.³ Their request was granted the following autumn when the faculty and board of trustees approved a charter of powers which had been drafted by a faculty

¹"Catholic Women Meet Here Tomorrow," The Indianapolis Sunday Star, (December 1, 1940), p. 16, sec. 1.

²The Indiana Catholic and Record, (March 21, 1941), p. 3.

³Interviews between the writer and Sister Mary John Broderick, (August 1, 1963) and Monsignor John J. Doyle, (January 2, 1963).

committee.¹ The official student organization thus created was known as the Student Activity Council.

The charter for the Student Activity Council granted the following powers:²

1. To foster high standards of spiritual, intellectual, moral, and social life for the members of this Council.
2. To grant charters to departmental clubs and to any other organizations which the Council may deem advisable. The number of these clubs is not to exceed ten.
3. To manage its own finances.
4. To have a general meeting hour every month.
5. To give various parties throughout the school year, for its own members.
6. To arrange an athletic program until an athletic department is established.
7. To give a prom twice a year either at the college or at a place which the college will select.
8. To draw up a calendar of events and meetings, subject to necessary adjustment to schedule of lectures, concerts, etc.
9. To have a committee consisting of the President, Vice-President, and Secretary to meet with a faculty committee to discuss matters of common interest.
10. To draw up a constitution based upon the powers and provisions of this charter.

Students anticipated the granting of the charter and elected officers early in the school year. Margaret Rose Foltz became the first president of the Student Activity Council, an office she was to hold for three consecutive years. Other officers were Paula Fulnecky, vice-president; Mary Jane Lang, secretary; and Harriet Vascon, treasurer.³ In the three months following the granting of the charter, the students wrote a

¹Approval came at the December 6, 1938, faculty meeting at which final decisions were made. Minutes of the first two meetings that year reveal the progress of the faculty in developing the charter. See minutes for the meetings of October 11, 1938, November 8, 1938, and December 6, 1938. "Minutes of the Faculty Meetings", 1937-1950. MC-OR.

²Charter, Marian College Student Activity Council, December 6, 1938. See the Charter in the "Minutes of the Student Association, 1938-1942." MC-OSA.

³The Indiana Catholic and Record (October 28, 1939), p. 3; The Phoenix, 2 (June, 1939), p. 1.

constitution, revised it, and had it approved by students and faculty. According to this constitution the entire student body met once a month, the second or third Friday, at 11:00 a.m. The officers and class representatives forming the executive board usually met once a week at 12:30 p.m. on Thursdays.

Through its activities, the Student Activity Council endeavored to carry out the purposes for which it had been chartered. These purposes are stated in Article II of the Constitution as follows: "to foster student responsibility, to provide a means of student cooperation with the faculty, and to foster high standards of spiritual, intellectual, moral, and social life for the members."¹ Students elected their own officers and expected them to carry out the duties accompanying the privilege of representing the student body. They learned the meaning of responsibility through committee tasks as leaders or as cooperating assistants. Since the student body was small, each student found herself participating in one way or another in these activities. The students themselves managed and financed the school publication, The Phoenix, which they inaugurated in the spring of 1938 as a mimeographed booklet of five pages. They chose their own editor and staff and opened a bank account to facilitate the handling of financial matters.²

¹A copy of the "Constitution of the Student Activity Council" is found in the book of minutes. See "Minutes of the Student Association, 1938-1942," for progress on the writings of the constitution from January through March, 1939. MC-OSA.

²From reading the minutes of the meetings of the Student Activity Council, it seems as if the expenses for the planned activities were always causing problems since there was no source of funds to draw upon, apart from the money that could be raised by the students themselves by means of raffles, card parties, and the like. At the meeting of November 15, 1940, the students decided that class dues would have to be required.

The Student Activity Council cooperated with the faculty in matters of common interest. Students shared projects initiated by the faculty, such as book drives for the library and programs for high school day. They also helped to finance the costumes for the musical, Fernande.

Student leaders attempted to stimulate fellow students' interest in music, art, drama, and literature. They encouraged attendance at pre-professional theatrical programs and concerts. Exhibits of art were brought to the campus and displayed in the ideal setting provided by the artistic mansion. Many issues of The Phoenix carried an entire page of student articles on books and writers. Often at the general monthly meetings students presented book reviews. Committees planned library exhibits for observance of National Book Week and Catholic Press Month. The Catholic Forum lectures were popular. Comprising a series of lectures and open discussions it was presented to Indianapolis for the first time in the spring of 1936. At that time the Forum Series was sponsored by the Indiana Chapter of the International Federation of Catholic Alumnae with several smaller groups cooperating with its support, namely, the Newman Club of Butler University, located in Indianapolis, several Catholic study clubs in the city, and other Catholic alumni. After the first year the Indiana Chapter of the IFCA carried on alone, financing the forum through the sale of seasonal tickets. At Marian College the price of a seasonal ticket was included in the student activity fee.¹

By formally granting charters to three religious-oriented organizations, a power granted in its own charter, the Student Activity Council shared its responsibility of fostering high standards of spiritual, intellectual, moral, and social life for the students. The first

¹The Phoenix, 4 (Autumn, 1940), p. 2. MC-PO.

religious organization recognized by the Student Activity Council was the Sodality of the Blessed Virgin Mary, basically a way of life rather than just a campus club. The works of charity performed by the Sodalists led them and other students to become actively engaged in the mission endeavor of the Church. Thus, the Catholic Students' Mission Crusade was organized the same year that the Sodality became formally established. The student body also became affiliated with the Catholic Association for International Peace. Study-discussion groups focused on the problems of the world were organized. These groups were known on campus as Peace Groups, or CAIP Units. Since many students joined one of these units and also other religious organizations on campus, a coordinating body was formed in October, 1939, called the Religious Council. With the establishment of this central religious group, the Student Activity Council then concentrated on other matters, of a non-religious nature, especially social and recreational activities.¹

It is noteworthy that the Sodality of the Blessed Virgin Mary should be the first student group organized on the campus dedicated to the Mother of God. Some students had already joined this world-wide religious organization during their high school years or were affiliated with their parish Sodality. But since they were now in a college community, they wished to establish a chapter composed only of Marian College students. Some concern had been expressed by pastors of local parishes that a chapter on campus would tend to hinder active participation in parish affairs. Most of the faculty, however, thought the Sodality on campus could well stimulate the educated young women to realize their

¹During the first two years, before a physical education department had been established, the Student Activity Council planned and organized various athletic activities and contests, purchasing some of the equipment from the funds they had raised. See minutes of the meetings from 1938-1941 in "Minutes of the Student Association, 1938-1942," MC-OSA.

responsibility toward their parish. Before the school-year ended the faculty granted approval for the organization.¹

The Sodality was organized in September, 1938,² later obtaining approval of the entire student body through the newly established Student Activity Council. Canonical erection of the Marian College organization--known as the "Seat of Wisdom" chapter--came on April 25, 1939, a few months after the request had been made;³ official affiliation with the world-wide Sodality was obtained on May 11, 1939.⁴ Sister M. Gonsalva, was the first faculty advisor while Reverend John J. Doyle, college chaplain, was the first spiritual director.⁵

Besides the spiritual exercises which each member performed to further her own sanctification, the students also engaged in several types of activities to stimulate Mary-like living.⁶ During the month of March, the Sodality sponsored a series of lectures for "Vocation Week" to present to its members and to the entire student body material for serious

¹See minutes of the faculty meeting of May 10, 1938, for discussion and approval, "Minutes of the Faculty Meetings," (1937-1950), MC-OR.

²See "Minutes of Sodality Meetings, September 24, 1938." Sodality MC-OSA.

³See "Minutes of Sodality Meetings," p. 4, for reference to this date, and the granting of the petition by the Holy Father. No official document, however, can be found. The chapter was named for the title of Mary which appears on the college seal. Sodality. MC-OSA.

⁴Letter of James J. McQuade, S.J., National Promoter of Sodalties of Our Lady, to Marian College President, March 13, 1957. This letter confirms the date of affiliation. In "Minutes of Sodality Meetings," Sodality MC-OSA.

⁵"Minutes of Sodality Meetings," p.1 and p. 3. Sodality MC-OSA.

⁶See the "Minutes of Sodality Meetings for 1938 to 1941" for the various activities of the group. Sodality MC-OSA. Activities of the Sodality were publicized in The Phoenix and in various newspapers. See The Phoenix, 1-4 (1938-1941), MC-P), and "Scrapbook of Clippings and Bulletins," 1-2 (1937-1939), (1940-1941), MC-L.

thought concerning the choice of a vocation in life. In April, the Sodalists prepared an entertainment program for fathers of Marian College students. Mary's month witnessed increased devotion to the Queen of May through the impressive May-crowning ceremony on campus and the participation of Marian Collegians in the city-wide tribute to the Mother of God. On one of the Sundays of May, a special Mass was offered for the students and their mothers in the College Chapel; a mother-daughter breakfast followed. It was the wish of the Sodalists that these activities become part of the traditions of the college.

Mission-minded students followed the lead taken by Sodality members to establish a second religious organization. Catholic action activities of the first year led to the formal establishment of the Catholic Students' Mission Crusade on October 3, 1938, with Sister Gertrude Marie, O.S.F., as moderator.¹ The following May the students voted to affiliate with the National CSMC.² In the same month, officers cooperated with other mission units in the diocese of Indianapolis to establish a yearly conference which would draw delegates from all the Catholic high schools and from the two Catholic colleges in the diocese.³

Crusaders sponsored many projects to raise money for the support of the missions. They assisted poor families of the city by collecting food and clothing on special occasions. They collected Catholic literature and distributed it among patients at local hospitals. The girls also taught catechism to groups of children who could not attend Catholic

¹The Phoenix, 2 (June, 1939), p. 3. MC-PO.

²"Minutes of the Catholic Students' Mission Crusade Meetings, May 12, 1939." CSMC MC-OSA.

³Ibid.

schools. Though the Mission Unit was actively engaged in works of charity, the members did not neglect prayer and self-sacrifice as powerful means to beg God's blessings upon the missions. Each Marian student became a member of the Society for the Propagation of the Faith,¹ thus, pledging prayers as well as material support. Active members likewise informed themselves of the problems facing home and foreign missions through reading and discussion. Thus, the mission spirit was firmly rooted in knowledge and sympathetic understanding.²

The third student organization formed on campus was also religious-oriented, because it was concerned with world peace problems originating from a disregard of God and His laws. Known on campus as the Peace Group, or CAIP Unit, the organization was a student-affiliate of the Catholic Association for International Peace.³ Even though fewer students belonged to this group, the girls were divided into two or three small discussion groups to give each student a chance to communicate more easily. In 1940, each group adopted the name of a patron saint.

The student branch of the Catholic Association for International Peace organized regional groupings of colleges throughout the nation to

¹The Society for the Propagation of the Faith is an international organization within the Roman Catholic Church established to assist the missions throughout the world. Members pledged prayers and financial support.

²See "Minutes of the Meetings of the Catholic Students' Mission Crusade" for the first year of its establishment for activities of members. MC-OSA. Also, see publicity in The Phoenix, 2-4, 1938-1941. MC-PO. There are no minutes of meetings available for 1939-1941.

³The CAIP Units were probably organized sometime after the beginning of the fall semester in 1939, but the autumn issue of The Phoenix does not mention the fact. The second issue, however, published after the Christmas vacation devotes two whole columns to the papers given by Marian students at the OVSPF meeting held at the College of Mt. St. Joseph-on-the-Ohio on December 2, 1939.

make possible a wider range of thought on common topics. Marian College joined the Ohio Valley group of colleges, officially known as the Ohio Valley Student Peace Federation, OVSPF for short. Marian College women took an active interest in this intercollegiate organization contributing of their talents to further its goals. Though the youngest of the member colleges, Marian College provided its share of leadership and active participators.¹ At the first regional meeting attended in the fall of 1939, four delegates from Marian College read papers and contributed to panel discussions while one was chairman of a discussion group.² At that meeting Mary Jane Lang was elected vice-president of the OVSPF.³ At the second regional meeting at Our Lady of Cincinnati College, Cincinnati, Ohio, Margaret Ann McCarthy presented a paper, with Doris Becker leading the discussion of her topic. Both were elected officers of the regional peace federation, Miss McCarthy as treasurer and Miss Becker as president.⁴ With the office of president coming to a Marian student, the college accepted the privilege and responsibility of planning and being host for the next regional meeting. Thus, in the fourth year of its existence and the second year of its participation in the Ohio Valley

¹The writer cannot find a source listing the member colleges in 1939, but the following colleges participated in the 1941 convention held at Marian College: The College of Mt. St. Joseph-on-the-Ohio; Our Lady of Cincinnati College and Xavier University in Cincinnati, Ohio; Notre Dame College, South Euclid, Ohio; St. Mary-of-the-Woods College, Terre Haute, Indiana; and Marian College, Indianapolis, Indiana. The Phoenix, 5 (Spring 1941), p. 2.

²"Four Marian Students to Attend Peace Meeting," The Indianapolis Star, December 1, 1939, p. 6.

³See The Indiana Catholic and Record, (December 8, 1939), p. 3, for a notice of the election in an article presenting current events at the college.

⁴The Phoenix, 4 (Spring, 1940), pp. 1, 4. MC-PO.

Student Peace Federation, Marian College had made an impression on the other Catholic colleges of the organization through its able and vocal students. Miss Lang and Miss Becker, as elected officers of the OVSPF, accepted a further challenge; participation in the national meeting of the Catholic Association for International Peace held annually at Trinity College in Washington, D. C. Miss Lang, in March, 1940, spoke on "The Dangers of Nationalism,"¹ while in April, 1941, Miss Becker presented a paper on "The Responsibility of the U.S. with regard to Peace Terms and International Organization."²

With the addition of the CAIP Units, three separate organizations were undertaking religious activities. To integrate these groups, a Religious Council was established November 10, 1939.³ Officers included: a president, a secretary, a treasurer, and three vice-presidents--the heads of the three religious organizations. Meetings were held once a month with one of the component organizations responsible for presenting a talk or leading a discussion.⁴

In the second semester of the first school year, the students published the first issue of the school paper, a mimeographed booklet of

¹The Phoenix, 3 (Summer, 1940), pp. 1, 5. MC-PO. See articles in The Indiana Catholic and Record (March 22, 1940), p. 7, Sec. 1, and The Indianapolis Sunday Star (March 24, 1940), p. 17, Sec. 1.

²The Phoenix, 4 (Spring, 1941), pp. 1, 5. MC-PO. See article in The Indianapolis Sunday Star (April 6, 1941), p. 13, Sec. 1.

³The Phoenix, 3 (Winter, 1939-1940), p. 1. MC-PO.

⁴See "Minutes of the Sodality Meetings," Sodality. Following the record of activities for 1939-1940 are "Minutes of the Religious Council" for the years 1939-1941. No other minutes of the Religious Council are available.

several pages. Three other issues followed.¹ In the ensuing school year students debated about the kind of publication they would produce--a magazine, or a newspaper. The outcome was a compromise between the two ideas. In June, 1939, students presented a printed newspaper of four pages with articles summarizing the major events of the year.² In the next two years The Phoenix was published four times a year as a four-page printed paper.³ The last edition of each year had two extra pages. At the end of the 1939-1940 school year, The Phoenix became a member of the Catholic School Press Association and in following years displayed the symbol of that association in its mast-head.⁴

The primary purpose of the school publication was to assist in the formation of praiseworthy traditions and ideals with the presentation of news and information as a secondary aim.⁵ Consequently, the school newspaper encouraged literary contributions, especially book reviews, essays, and poems.

A few students displayed their literary talents in off-campus publications. In the spring of 1939, poems of Mary Jane Lang and Betty Spencer were accepted by Evansville College for the first publication of a new project in Indiana, an anthology of poems by students in Indiana

¹The Phoenix, 1 (March, 1938-May, 1938). MC-PO. Evelyn Owens edited the first issues of The Phoenix. Reverend John J. Doyle was the faculty advisor of these issues.

²The Phoenix, 2 (June, 1939). MC-PO.

³The Phoenix, 3 and 4 (1939-1941). MC-PO.

⁴The Phoenix, 3 (Summer, 1940), p. 1. MC-PO. The Phoenix later joined the Associated Collegiate Press (October 20, 1944), and the Indiana Collegiate Press Association.

⁵The Phoenix, 1 (March, 1938), p. 1. MC-PO.

colleges and universities.¹ Hoosier College Verse received contributions from seventeen Indiana institutions of higher education.² Forum-type articles by Doris Ann Becker were published in Our Sunday Visitor³ and in a syndicated column entitled, "Aims and Ambitions of Young America."⁴

Commencement, 1941.--The fourth annual commencement at Marian College marked a significant first event in the history of the college. Though three previous ceremonies had taken place, the granting of degrees on June 5, 1941, was especially noteworthy since it marked the completion of the first four-year group on the Indianapolis campus. There were five lay women in this first four-year graduating class and nine religious. Of the four Indianapolis lay students receiving bachelor of arts degrees, Margaret Rose Foltz and Mary Jane Lang had majored in social sciences, while Mary Rapia and Marie Seal had concentrated in English and home economics, respectively. The fifth member, Betty Spencer from Cincinnati, Ohio, joined the class in her sophomore year, choosing a social science major.⁵

As the first graduating class had set the pattern of activities throughout their years at the college, so would they inaugurate significant activities in connection with graduation. The week of June 1 to June 5, 1941, was officially designated as commencement week with a

¹"Students Break Into Print," The Phoenix, 2 (June, 1939), p. 4.

²"Book of Verse Published by Evansville College," The Indianapolis Sunday Star (May 7, 1939), p. 13, Sec. 1.

³Doris Ann Becker, "Responsibility, Have You Accepted Yours?", Our Sunday Visitor, Youth Section (October 27, 1940), p. 2.

⁴"Doris Ann Becker Writes for Syndicate," The Phoenix, 4 (Winter, 1940-1941), p. 1.

⁵See commencement program in "Scrapbook of Clippings and Bulletins," 2 (1939-1941), MC-L. Nine sisters received degrees on this historic graduation day, eight Sisters of St. Francis of the Oldenburg Congregation and one Notre Dame Sister from Covington, Kentucky.

program of activities including baccalaureate service, a field day program, tree planting ceremony, a candlelight ceremony, and on the morning of June 5, commencement exercises with the Most Reverend Joseph E. Ritter conferring the degrees. The commencement address was given by the Reverend Sebastian Erbacher, O.F.M., Ph.D., from Duns Scotus College, Detroit, Michigan.¹

Gaining Recognition

Together with the planning necessary for establishing a new institution of higher education goes the complementary task of developing standards that will be recognized by social organizations as proof of the quality of education obtained therein. Concurrent, then, with the establishment of Marian College, the administration took active measures to develop high standards and to interpret these to accrediting bodies.

State approval of teacher-training program.--Since teacher-training was one of the major purposes for the establishment of Marian College, it was necessary to obtain approval by the Teacher Training and Licensing Commission of the State of Indiana. In Chapter III details were given concerning the status of the St. Francis Normal School, the Immaculate Conception Junior College, and the proposed four-year curriculum for the preparation of elementary school teachers begun at Oldenburg, Indiana, in September, 1936. The efforts of the college administration to attain standard accreditation for the teacher preparation program of the college continued throughout the early years. Yearly from 1937 to 1940, Marian College was granted permission to offer successively the first-, second-, and

¹See printed card listing the commencement week activities in "Scrapbook of Clippings and Bulletins," 2 (1939-1941). MC-L.

third-year of the new four-year elementary curriculum.¹ Finally in the spring of 1941, the entire four-year curriculum was approved. At this same time, the college was granted the right to train high school teachers in English, the sciences, mathematics, and the social studies.² Though these accreditations were subject to yearly appraisal until 1944 when the college was granted standard approval to prepare teachers, they were advances deserving of mention. Thus, the Education Department of Marian College had its program of teacher training recognized by the Indiana State Department of Public Instruction within four years after the college was established in Indianapolis.

Affiliation with the Catholic University of America.--Equally important was the recognition of the college as a liberal arts college. At the beginning of the second school year (1938-1939), Sister Mary John wrote to Roy J. Deferrari, Secretary-General of the Catholic University of America and Chairman of the Committee on Extension and Affiliation, requesting information concerning affiliation with the university. His reply gave the signal to begin the process of affiliation.³ Then began a series of reports of the college to the university followed by inspection visits and appraisals by the inspectors. In the spring of 1939, the

¹Letters of T. H. Mahan, Director, Division of Teacher Training and Licensing, Department of Education, Indianapolis, Indiana, to Mother M. Clarissa Dillhoff, President of Marian College, dated July 6, 1937; March 11, 1938; February 2, 1940. State Department of Public Instruction, Correspondence. AMC.

²Letter of T. H. Mahan to Sister Mary John Broderick, Dean of Marian College, March 8, 1941. State Department of Public Instruction, Correspondence. AMC.

³See letter of Roy J. Deferrari, Secretary General, Catholic University of America, to Sister Mary John Broderick, Dean of Marian College, September 29, 1938. CUA File AMC.

college was affiliated for a two-year period¹ and again after the two years for another year.²

Acceptance into the National Catholic Educational Association.--Late in the fall of 1938 Sister Mary John received a letter from the National Catholic Educational Association inviting the college to become an associated member of its College and University Department.³ There is reason to believe that Sister responded to the invitation some time that school year, though no action seems to have been taken by the NCEA.⁴ In April of 1940, the college submitted a second report using a different application form.⁵

¹See letter of Roy J. Deferrari to Sister Mary John Broderick, March 31, 1939, for the first affiliation notice. CUA File AMC.

²See letter of Roy J. Deferrari to Sister Mary John Broderick, April 10, 1941, for continued affiliation. CUA File AMC. The process of temporary affiliation continued until the spring of 1945 when final affiliation was granted.

³See form letter to presidents and deans of Catholic colleges dated November 4, 1938, by Daniel M. O'Connell, S. J., Secretary, Committee on Membership, The National Catholic Educational Association, College and University Department. NCEA File AMC.

⁴See copy of a report to the National Catholic Educational Association with data based upon the 1938-1939 school year and the previous summer session (1938). NCEA File AMC. Whether or not such a report was actually submitted is not known because there is no letter in the college file concerning the report. Marian College appears with the total listing of Catholic colleges and universities compiled by the NCEA in 1940, but no information is given concerning its status with accrediting agencies. It is likewise not listed as an Associate College of the NCEA. At this time it seems that changes were taking place in the procedures for evaluating colleges for constituent membership with the NCEA; forms for reporting information were also being revised. See "NCEA Bulletin. February, 1940," NCEA File AMC.

⁵Copy of the report sent to the National Catholic Educational Association, April, 1940. NCEA File AMC.

This request was acknowledged by the Committee on Membership who appointed Sister M. Honora, I.H.M., president of Marygrove College of Detroit, Michigan, to visit the college as official evaluator for the NCEA.¹ Sister Honora made her visit the following March. In Sister's report to the Committee on Membership, she recommended that Marian College be admitted as a senior college to constituent membership in the National Catholic Educational Association, Department of Colleges and Universities. She permitted her recommendation to be qualified, however, by the membership committee if these persons judged that a second inspection within three to five years would benefit the college.² At the annual meeting of the National Catholic Educational Association in April, 1941, the Committee on Membership accepted Sister's

¹Letter of Rev. Anselm M. Keefe, Secretary, Membership Committee, National Catholic Educational Association, to Sister Mary John Broderick, November 13, 1940. NCEA File AMC.

²See recommendations of Sister Honora, p. 3, in copy of report of her visit, March 11 and 12, 1941. NCEA File AMC. Correspondence of the NCEA with the college does not seem to be complete for this first visit, since no follow-up letters from the Membership Committee are in the college files. The copy of the report from which the above information was taken was sent to the college when negotiations for the second visit were underway. See letter of W. Finnegan, S.J., Dean of the College of Arts and Sciences of Loyola University, Chicago, and Secretary of the Membership Committee for the NCEA, to Sister Mary Cephas, Dean of Marian College, July 14, 1943. NCEA File AMC.

recommendation admitting Marian College as a constituent member subject to re-inspection in 1943-1944.¹

Assessing Strengths and Weaknesses

From the foregoing paragraphs it can be noted that self-evaluation and self-improvement were essential features in the developmental plans of the administration while Marian College was yet in the first years of its existence. Sister Mary John, dean, wisely consulted authorities in higher education to assist the new institution in developing standards of excellence.

Developmental problem.--During the administration of Sister Mary John (1937-1941), and for almost another decade thereafter, Marian College was plagued with a problem common to many new colleges. The lack of physical facilities necessary for full development of the curriculum kept the student body at a minimum, while the small student body precluded such development. The root of the problem seemed to lie,

¹See N.C.E.A. Bulletin, 1 (August, 1942) Report of the Proceedings and Addresses of the Thirty-Eighth Annual Meeting, New Orleans, Louisiana, April 16-18, 1941. In the minutes of the meetings of the executive committee of the College and University Department, the membership committee recommended "Marian College, Indianapolis, Indiana, (with two other colleges) be approved for constituent membership as senior colleges, subject to re-inspection in 1943-1944." p. 86. The recommendation was accepted.

Official letters announcing the membership status of Marian College with the College and University Department of the NCEA are either missing from the collection of letters or some other means of communication were used by NCEA officers. Nevertheless, Sister Mary John had knowledge of the decision. In a letter she wrote to Roy Deferrari of the Catholic University of America, June 2, 1941, Sister mentioned the recent accreditation. Sister Mary John wrote: "A week later (referring to Sister Honora's visit on March 11 and 12, 1941) the inspector for the National Association of Catholic Colleges (another name used for the NCEA College and University Department) after a visit advised the admission of our school as a constituent member of the association. The College was admitted as such at the New Orleans N.C.E.A. Conference." NCEA File AMC.

not in the unwillingness of the college to provide the means for curriculum development and plant expansion, but rather in the delay to which the plans for expansion were subjected. It was apparent that the congregation which had purchased the Allison Estate at a time when other financial burdens were still pressing for settlement was willing to go into further debt to insure the successful development of the college. Already in the second year, plans for adequate buildings had materialized to the drawing-board stage. E.D. Pierre of Pierre and Wright Architects had submitted plans which included a complete plant expansion--class rooms, administration offices and adequate science facilities.¹ But as indicated above, premission to proceed with the plans was not obtained from the bishop and, furthermore, the outbreak of war put college building low on the priority list.²

The hampering effects of circumstances were recognized by Sister Honora, I.H.M., evaluator for the National Catholic Educational Association. She wrote to Sister Mary John some days after her visit to the campus:

Your location with reference to the city offers excellent prospects for the building up of a good enrollment if you had the physical facilities for taking care of a larger student body. The only way, it seems to me, of breaking the vicious circle of "no accreditation without more students; negligible enrollment until you have accreditation," is to erect a suitable building to house classrooms, library, and laboratories. You will then be able to compete with your neighbor institutions and unless economic conditions become too abnormal, to

¹Interview between the writer and Sister Mary John Broderick, August 1, 1963; Letter of E.D. Pierre of Pierre-Wright Architects, to Sister Mary John Broderick, January 9, 1939. Buildings AMC. "Report to the Catholic University of America," January 16, 1939. CUA File AMC. Report of Inspection by J.M. Campbell to the Catholic University of America, March 3, 1939. CUA File AMC.

²Report to the National Catholic Educational Association. NCEA File AMC.

meet North Central standards for accreditation. The number and sequence of your course offerings would gradually take care of itself as your enrollment increased.¹

Sister Honora encouraged the dean not to give up in her efforts to secure accreditation. She added: "The influence of a Catholic college in its diocese and community is greatly increased by the prestige it acquires through accreditation, hence I hope that unless the country becomes involved in war you will be able to erect at least one unit of the greater Marian."²

As inspectors saw the college.--Most of the weak points indicated by Sister Honora in her report reveal the "vicious-circle" problem. Sister observed that the enrollment was insufficient for a college to attract top-level staff; in some disciplines too many courses were offered considering the number of faculty members on the staff; the cost of conducting many small classes was prohibitive, and the limited physical facilities allotted the science department prevented full development of a science curriculum. It was obvious to Sister Honora that as long as residence facilities were not expanded the student body would continue its slow growth.

Sister Honora commended the religious tone of the college. She was strong in her praise of the faculty members for their dedication and for the quality of instruction which she observed. Sister did not hesitate to say, though, that more members of the faculty should have the doctor's degree. The library collection and its housing were satisfactory

¹Letter of Sister M. Honora, I.H.M., to Sister Mary John Broderick, March 21, 1941. NCEA File AMC.

²Ibid. Groundbreaking for "the greater Marian" did not occur until October, 1947. Delays in obtaining building materials caused still further postponements. The residence hall was finally ready for occupancy in September, 1949.

for the present needs and Sister Honora was favorably impressed with the Indiana State Department's recognition of the college's teacher education program.¹

In some respects the reports of the visitors from the Committee on Affiliation and Extension of the Catholic University of America were less encouraging. The first visitor, the Reverend J.M. Campbell, however, did offer constructive criticism, whereas Dr. A.J. Harriman, the second of the visitors from the Catholic University, found the college working under handicaps. Nevertheless, the detailed studies made by these men during the first four years revealed the concern of the Catholic University for high standards in Catholic higher education. They likewise revealed the willingness of Marian College to invite objective appraisal in order that high standards be developed.

Reverend J.M. Campbell was impressed by the "very capable Dean";² he warned, however, that though the present situation seemed to warrant the burden of responsibility to be carried by a single person, "no one person, regardless of how talented and industrious and long-lived, is talented enough to bear such a burden effectively."³ He suggested that "a college constitution be drawn up and published for the information of each faculty member and of other officers; that it define the duties of

¹Sister M. Honora, I.H.M. Copy of her report to the National Catholic Educational Association, March 21, 1941 NCEA File AMC. Marian College secured the copy of this report from Reverend W. Finnegan, S.J., Secretary of the Committee on Membership, at the time the college was to be revisited. Father Finnegan enclosed the copy with his letter announcing the revisitation. See letter of W. Finnegan to Sister Mary Cephas Keller, O.S.F., Dean, July 14, 1943. NCEA File AMC.

²J.M. Campbell, Copy of Report of Inspection made on March 3, 1939, for the Catholic University of America, p. 5. CUA File AMC.

³Ibid., p. 6.

each officer of the institution from the Board of Trustees to the most recently appointed instructor, giving responsibilities and rights to others besides the Dean. . .¹

Both men criticized the faculty training on the ground that not all faculty members had studied for advanced degrees at universities approved by the Association of American Universities.² As a matter of fact, however, sixty per cent of the staff had received their graduate training in so-called approved institutions. Both Dr. Harriman and Father Campbell felt that the faculty should give more time to research and publication. They recognized the desirability of excellence in teaching, but believed they were not in a position to evaluate the quality of instruction at Marian College due to brevity of time in the classroom. Dr. Harriman wrote in his report: "The small classes afford excellent opportunity for good teaching. To evaluate its actual effectiveness in half hour visits is extremely difficult."³

Their appraisal of the curriculum and the physical facilities was similar to that made by Sister Honora. However, they differed from Sister Honora and from the inspectors from the Indiana State Department concerning the library. Father Campbell, in March, 1939, commended the college on its well-trained library staff, and praised the loyalty of the

¹Ibid.

²Since the Catholic University of America was one of thirty-two member institutions comprising the Association, it would seem evident that much was made of this issue by the two inspectors from the Catholic University. As it was, there were twice as many faculty members who had studied at the "approved schools" as there were who did not. See Faculty Files MC-OD. The writer checked the list of "approved institutions" in American Universities and Colleges, 1936, published by the American Council on Education under the editorship of C.S. Marsh.

³A.J. Harriman, Report of Inspection made on March 19, 1941, for the Catholic University of America, p. 2. CUA File AMC.

Oldenburg Alumnae in its efforts to improve the library holdings, but held that the library was inadequately housed and that plans for additional collections were not satisfactory.¹ Dr. Harriman, two years later, reported on the serious crowded conditions and the inadequacy of reference works in science.² Dr. Campbell and Dr. Harriman both recommended that the administration state more accurately in the college catalog its student admission and retention policies.³ Dr. Campbell commended the college on its student personnel data noting the sample information assembled in the permanent records, provisions for superior students, sophomore tests to evaluate student progress and to eliminate unpromising students at the end of the sophomore year, the scheme of concentration, and senior comprehensive examinations.⁴ Dr. Harriman, on the contrary, observed that "The records are not in good condition. The forms adopted are probably satisfactory but are not completely and accurately posted. The supplementary material is not well organized."⁵

Minor points cited as praiseworthy were: the stand taken against pressures to offer master-degree work, the policy of not granting honorary degrees, and the neatness of buildings and grounds.⁶

Though Dr. Campbell praised Marian College for its "awareness of the need for and value of serving in every way legitimate the city of

¹Campbell, op. cit., pp. 4 and 6.

²Harriman, op. cit., p. 3.

³Campbell, op. cit., pp. 2 and 6; Harriman, op. cit., pp. 1-2.

⁴Campbell, op. cit., p. 5.

⁵Harriman, op. cit., p. 4.

⁶Campbell, op. cit., p. 5.

Indianapolis and its environs,"¹ he warned against the "threat of deflection of the College from its major purpose--giving a liberal arts education--by the professional needs of the Congregation and the Diocese."² So, too, one recommendation of Dr. Harriman concerned the re-examination of the needs which led to the existence of the college and a clarification of objectives in order that the college "refuse to dissipate its energies by being led into channels which are not essential."³ He may have been referring to the tentative nursing program, the major in commerce, and the special intensive course in commerce offered to students regularly enrolled as liberal arts students.

Officials representing the Teachers' Training and Licensing Commission of the Indiana State Department of Public Instruction were satisfied with the institution's facilities for preparing elementary and secondary teachers for Indiana schools, for after an inspection visit in the spring of 1941,⁴ the college was granted state approval.⁵

Summary

During the foundation years of Marian College (1937-1941), Mother Mary Clarissa, founder and president, and Sister Mary John, dean, directed

¹Ibid., p. 5.

²Campbell, op. cit., p. 6.

³Harriman, op. cit., p. 4.

⁴Letter of Sister Mary John Broderick to Dr. Deferrari, June 2, 1941. CUA File AMC.

⁵Letter of T.H. Mahan to Sister Mary John Broderick, March 8, 1941. State Department of Public Instruction, Correspondence AMC. This letter announces the state approval for the elementary and high school teacher preparation programs.

the course of action which the college would follow to fulfill its objectives for the Christian education of youth. They placed the college under the special protection of Mary Immaculate. A liberal arts college strongly oriented to the development of the refined Christian woman, Marian College accepted the responsibility for teacher preparation which it inherited from St. Francis Normal School of Oldenburg, Indiana. It offered programs for elementary and secondary teaching, especially for the young members of the Sisters of St. Francis, Oldenburg. Though most students at the Indianapolis campus pursued the arts degree, a few followed the courses leading to the degrees of bachelor of science, or bachelor of science in education.

The curriculum was highly permeated with the Catholic philosophy of life, resulting in active participation by the entire college community in the Church's apostolate of prayer and work. Faculty and students likewise established patterns of traditions in scholarship and in creative endeavors, in cooperative activities and in school spirit. Parents and friends of the college supported its program of Catholic education. College officials labored diligently for external accreditation in order that the young women studying at Marian would obtain all the benefits from their college education. Within the first four years, Marian College gained state approval for its teacher-training programs, was accepted by the National Catholic Educational Association as a constituent member, became affiliated with the Catholic University of America, and became known to patrons of the college as a cultural center.

CHAPTER VI

THE COLLEGE STRENGTHENS ITS FOUNDATIONS SEPTEMBER, 1941, TO AUGUST, 1954

In its second phase of development, probably the most significant in terms of the establishment of basic academic programs of studies, the college more clearly defined its aims, guided academic growth towards these objectives, sought and achieved more permanent official recognition, and succeeded in establishing and maintaining a more stable financial status. This professional growth and development was likewise reflected in the extra-curricular activities of the students, who demonstrated a keen, mature awareness of current problems through their leadership and active participation in prominent altruistic organizations.

Clarification of Objectives

During the developing years of the college--years when foundations were being strengthened--administrators and faculty members engaged in a comprehensive scrutiny of the statements of objectives in order to clarify the goals of the college and to give positive direction to their activity. Throughout these years, the campus spirit of inquiry and self-evaluation was further stimulated by participation in state and national studies affecting higher education.

The "Marian" college.--From the first days of the college, Mary the Mother of God, was enshrined as model and guide for the college community in their quest for "that fullness of life which is lived in union with

Christ."¹ That the same attitudes and practices should continue in succeeding years was to be expected. Sister Mary Cephas Keller,² second dean of the college, in the first year of her administration formulated a motto designed to emphasize the role of Mary in the life of each student and instructor: "Nothing without Mary; everything through Mary."³ This motto became the "keynote of campus activities and particularly of the student's religious life,"⁴ through the personal influence of the dean and the faculty. A sentence from an article appearing in the Indiana Catholic and Record, September 21, 1945, gives some indication that the motto was not just a formal, written slogan, but rather a vital key to student guidance:

Addressing the students in their first class assemblies Sister Mary Cephas, Dean, spoke on the privileges and obligations of a Catholic College education and explained the significance of the College Motto--"Everything through Mary--Nothing without Mary."⁵

It is significant, also, that the comments of Archbishop Paul C. Schulte

¹Marian College Year Book, 1940-1941, p. 8. Catalogs MC-OR.

²Sister Mary Cephas Keller served as dean of the college from 1941 to 1950. In July, 1950, she was elected to the office of Mother General of the Sisters of St. Francis, Oldenburg, Indiana. She continued to direct Marian College during her incumbency as the major superior as the chairman of the college's board of trustees. At the expiration of her second term of office in 1962, she became director of the Marian Scholasticate, the Oldenburg branch of Marian College. She continues in this capacity at present.

³Marian College Bulletin, 1942-1943. Catalogs MC-OR. The first publicity on the motto to be found by the writer appears in the war-time brochure which served as the college catalog for 1942-1943. The motto and a drawing of a book and torch occupy the entire sixteenth page of this unnumbered bulletin.

⁴Marian College Catalog, 1947-1949, p. 11. The same wording appears in the three catalogs for the years 1949-1954, p. 11. Catalogs MC-OR.

⁵"Fr. Reine Returns as Resident Prof at Marian College," The Indiana Catholic and Record, (September 21, 1945), p. 2.

at his first visit to Marian College in 1946 included a reference to the motto. The Phoenix, the college newspaper, reported his remarks, thus:

Commenting on the similarity between the college motto, "Nothing without Mary; everything through Mary," and his own official watchword, "At the beck of the Queen," he said, "We must do all through Mary . . . all things at the beck of the Queen."¹

Sanctity, scholarship, gentility.--The first revision of the college objectives summarized the major goals in three words--sanctity, scholarship, and gentility. This appeared in the 1943-1945 catalog, the first regular catalog to be published by the new administration.² Throughout the first-quarter century of Marian's history, the three key words of sanctity, scholarship, and gentility symbolized the objectives of Marian College.³ Although the words themselves did not appear in revisions of the catalogs in 1947 and 1949, their meaning was implied. By 1953, after an intensive study of objectives and curriculum in which the entire administration and faculty participated, they were again given prominence in the statement of objectives.

Marian College, dedicated to Mary, the ideal of womanhood, seeks to provide for young women a liberal arts education based on the Catholic philosophy of life. Its general aim is to develop in each student an integrated personality by means of a well-balanced general education, supplemented by training in those specific fields of learning which will satisfy the student's choice for vocational preparation. Specific aims, serving as means toward the general aim, relate to the religious, mental, social, physical, and aesthetic development of the student. They are comprehended in the Franciscan educational ideal of

Sanctity

Scholarship

Gentility

¹The Phoenix, 10 (November, 1946), p. 3. MC-PO.

²Marian College Catalog, 1943-1945, p. 10. Catalogs MC-OR.

³Interview between the writer and Sister Gertrude Marie Zieroff, June 10, 1965, on the discussion of the key words, "sanctity, scholarship, and gentility." See Dunstan Dobbins, O.F.M., Cap., "Franciscan Educational Ideals," The Franciscan Educational Conference Report, 11 (November, 1929), 41-64.

To realize this ideal in its students, Marian College endeavors:

1) To build characters of sound purpose and high moral standards

- . . . formed on a knowledge of the truths of the Faith
- . . . trained in the conscientious exercise of the will through the practice of the moral virtues

2) To develop minds of mature thinking

- . . . acquainted with the literary and scientific heritage of traditional culture
- . . . motivated to contribute to the enrichment of human endeavor through the development of their creative abilities and their capacities for critical and objective research

3) To form women of refined tastes

- . . . appreciative of natural and supernatural beauty
- . . . schooled in the practice of the social virtues
- . . . conscious of the dignity of woman

Marian College endeavors to permeate every aspect of its curriculum with the spirit of Franciscan joy, so that its students happy in the possession of vigorous mental and physical health, may contribute constructively to the home, the Church, the civic community, and the world.¹

The Christian college at mid-century.--Marian College was in no way unique among educational institutions in its scrutiny of aims and means to attain them, for, throughout the nation, the war years and their aftermath were filled with searching inquiries and critical appraisals of higher education. Marian College did not operate, therefore, in a vacuum or apart from the stream of current trends and issues, but rather the college became an active participant in national and state conferences concerned with the post-war problems of higher education.

During the last one-and-one-half years of the war, 1944-1945, a faculty committee of five undertook a serious study of the status of

¹Marian College Catalog, 1953-1954, p. 8. Catalogs MC-OR.

liberal education as the post-war society would view it.¹ Through guidelines provided by both the National Catholic Educational Association and the Catholic University of America to member, or affiliated, institutions, committee members informed themselves about the current thinking on liberal versus vocational education and further clarified their own ideas through discussion. From the reactions of this committee, Monsignor John J. Doyle formulated a statement on liberal education. The concluding paragraph of that statement summarized the thinking of the committee members:

It is sometimes said that the aim of a liberal education is to enable young people to "see life steadily and to see it whole." There is much to be said for this formula. But the whole of life includes working for a living. One will not see the whole of life until he sees how his economic activity fits into the general scheme and how the economic activities of others bear upon him. The more fully education takes account of all parts of life, the more fully it avoids social and economic exclusiveness by bringing together young people of all social and economic backgrounds and prospects, the more general and the more liberal it will be.²

A reference at the last meeting of the Liberal Arts Committee in April, 1945, indicated that members of the committee strongly favored the liberal education of all teachers.³ The ideas discussed at this meeting germinated and later bore fruit in the development of a program of teacher preparation to meet new certification requirements of

¹"Minutes of Meetings of the Liberal Arts Committee, March 12, 1944 to April 18, 1945." Appendix to the Minutes of Faculty Meetings, 1937-1950 MC-OR. Committee members were Sister Mary Cephas Keller, Sister Gertrude Marie Zieroff, Sister Mary Kevin Kavanagh, Sister M. Olivia Frietsch, and Father John J. Doyle, chairman of the Committee.

²Ibid.

³Ibid.

the state of Indiana and to satisfy their vision of liberal education for all students.

Concurrent with the above study and discussion of post-war problems affecting higher education, Marian College joined forces with other Indiana colleges and universities to discuss vital problems of higher education in the state and to cooperate in formulating plans for areas of common needs and interests. Marian College was represented at the Second Indiana State Conference on Problems of Postwar Higher Education held in Indianapolis on June 9 and 10, 1944.¹ These meetings resulted in the formation of a permanent organization--Indiana Conference of Higher Education--"founded voluntarily in 1945 by the thirty-three privately-supported, church-related and state-supported colleges and universities of the state."² During the same year Marian College also requested membership in the Indiana Association of Church Related and Independent Colleges.³

Probably a greater stimulation for critical self-evaluation of objectives and means came from an entire faculty participation in the research project entitled: "What Is a Christian College?" The Christian College Study was a major research project of the Commission on Christian Higher Education of the Association of American Colleges conducted from 1950 to 1953. Financed jointly by the Association of American Colleges and The Lilly Endowment of Indianapolis, the Research Committee of this Commission

¹Letter of Reverend Romuald Mollaun, O.F.M. to Sister Mary Cephas Keller, June 10, 1944. ICHE MC-OD. "Minutes of Faculty Meeting, June 11, 1944." MC-OR.

²"The Indiana Plan of Higher Education," circulated by the Indiana Conference of Higher Education. ICHE MC-OR.

³Letter of acceptance written by V.F. Schwalm to Mother M. Clarissa Dillhoff, May 25, 1945. Indiana Association of Church Related and Independent Colleges MC-OP.

guided the study during its first year with some forty colleges participating. All other Christian colleges in the United States were invited to participate in the two following years.¹ Marian College was officially connected with the project during the spring and summer of 1952, choosing to study the nature and function of a Christian college in mid-twentieth century America in relation to curriculum, faculty, and student and campus life.² More questions were asked than were answered in the course of discussion as the faculty crystallized their views; thus, no definitive statements were proposed. The goal set by the faculty seemed to be in line with one of the desired outcomes of the research, namely, that the individual college better understand its own objectives.³

Some positive points of agreement, however, were identified in the progress report sent to Dr. McLain, the national director for the study. The faculty agreed that "to preserve the character of a Catholic college the majority of the students as well as of the teachers need to be Catholic, but that a considerable number of others in either group,

¹Mimeographed form letters and details of the project. Faculty Committee Studies, Christian College Research Project AMC. One day meetings were scheduled in the spring of 1952 at more than a dozen locations in the country where campus chairmen could share ideas and obtain directives. Six regional workshops were held during the summer months for reports and discussions of study results from the various institutions. Monsignor John J. Doyle, chairman of Marian's study committee, attended both meetings.

For a printed source, see Clyde A. Milner, "Report of the Research Committee of the Commission on Christian Higher Education," Association of American Colleges Bulletin, 38, 1 (March, 1952), 180-184.

²"What is a Christian College?" Progress Report of Marian College, June 1, 1952, to Dr. Raymond F. McLain, p. 1. (Mimeographed) Faculty Committee Studies, Christian College Research Project AMC.

³"Minutes of Faculty Study Committee, Christian College Research Project, April 25, 1952." Monsignor John J. Doyle reported to the committee the proceedings of a meeting he had recently attended at Hanover College. Faculty Committee Studies, Christian College Research Project AMC.

provided they were not hostile to the aims of the college, would not affect its character.¹ They were concerned with "the indifference of some students to religious values and to the opportunities to strengthen religious life afforded them in college."² They agreed that this problem should be given continued thought and they expressed the wish that the policy of the college of non-compulsory participation in religious exercises be maintained. Faculty members who surveyed the social, economic, and political scene as well as the intellectual, moral, and religious trends, reported that "for most of the situations identified, existing courses, through expanded subject-matter or changed emphasis seemed to provide at least the possibility of satisfying new needs."³ The committee felt, however, that "substantial progress in curriculum study could be made best by cooperative effort of the entire faculty."⁴ Thus, it proposed to circulate an evaluation sheet "to explore the contribution each study-area is making to the goals of Christian education, and to pool suggestions for improving these contributions and extending certain of them to all students."⁵ The report concluded with this positive statement: "The Christian imperative so far recognized as calling for curriculum changes is that of justice in perfecting the student's general education rather than specific religious instruction."⁶

¹"What is a Christian College?" Progress Report of Marian College, June 1, 1952. (Mimeographed) AMC.

²Ibid., p. 2.

³Ibid., p. 3.

⁴Ibid., p. 4.

⁵Ibid.

⁶Ibid.

By attempting to answer the challenging question, "What is a Christian College?" Marian College opened wide the door of self-evaluation. The following school year, 1952-1953, the objectives and the curriculum were considered in detail as the faculty committees continued their study. At the October faculty meeting, Sister Kevin, president, requested that the faculty concentrate on the revision of syllabi, the expansion of the curriculum to meet the present needs, and the review and possible revision of the objectives of the various divisions as stated in the catalog.¹ Before the academic year had ended, however, an entire institutional study treating all facets of the college had been completed and sent to the North Central Association of Colleges and Secondary Schools as a first step toward accreditation.²

Curriculum Expansion and Reorganization

Academic policies and the program of studies developed significantly during the war years and the years immediately following. While the accelerated program initiated during the war was discontinued in 1945, other policies and patterns of development became an integral part of the academic program. In fact the basic pattern on which it operated was set by 1945.

¹"Minutes of Faculty Meetings, October 5, 1952." MC-OR. "Minutes of the Meetings of the Curriculum Committee, 1952-1953," North Central Study Committee, Minutes of Meetings MC-OD.

²Letter of Sister M. Kavanagh to the Office of the Secretary, Commission on Colleges and Universities of the North Central Association of Colleges and Secondary Schools, June 23, 1953. Letter of Manning M. Pattillo, Jr., Associate Secretary, to Sister Kevin Kavanagh, June 26, 1953. NCA, Reports and Correspondence, 1953-1954 AMC. See also "Summary Report of a Self-Study Conducted by the Faculty of Marian College, Indianapolis, 1953," AMC.

Influence of war-time needs.--- Marian College, as a liberal arts college, offered a curriculum typical of such an institution. However, it was keenly sensitive to the needs of the pre-war years and already in the first semester of 1941-1942 particular emphasis was given to late afternoon and evening courses in social science and philosophy which would assist students to develop "right social attitudes," and "a clear understanding of world problems."¹ For a short time similar classes were conducted at St. Mary's Academy in the downtown area--a location considered to be more convenient.²

With the entrance of the United States into the war several new courses--Current International Relations, Social Security, Social Aspects of Personality, a special course in stenography stressing military and medical terms, and Red Cross sponsored courses in first aid and emergency nursing--were offered in the second semester of 1941-1942. Publicity notices throughout the war years highlighted the college's efforts to meet the critical needs in education by means of curriculum expansion.³ An intensive and accelerated program of studies was also inaugurated in the spring of 1942 enabling students to enroll in a twelve-week summer term (equivalent to one semester), thus permitting them to fulfill requirements for a degree in three years.⁴

¹"Curriculum Intensified at College," The Indiana Catholic and Record, (August 22, 1941), section 2, pp. 1, 7.

²"St. Mary and Marian Have New Courses," The Indiana Catholic and Record, (September 5, 1941), p. 3.

³"New Term Opens at Marian College," The Indianapolis Sunday Star, (January 25, 1942), p. 21.

⁴"Marian Enriches Curricula: Introduces 12-Week Term," The Phoenix, 5 (March, 1942), p. 1. See also "Marian To Hold Summer Session," The Indianapolis Sunday Star, (May 10, 1942), p. 35.

Realistically, the administration became aware of the necessity of providing its middle-class women students, not only with a liberal arts education, but also the opportunity to prepare for a profession.

The need for college-trained women in professions traditionally open to women and in others until recently staffed by men, has led the college administration to organize a number of pre-professional courses. Such courses, meeting the entrance requirements of professional and graduate schools and still affording students the benefits of general culture will be available in nursing, medicine, laboratory technique and dietetics.

Opportunities in preparatory journalism, librarianship and professional social work have been extended.¹

In the catalogs published for this period, a special section calls attention to the pre-professional possibilities within the bachelor degree program.²

Teacher preparation, already an important and integral part of the academic program, was further encouraged by both national and state leaders. It was at this time that the college established The Mother Antonia Memorial Scholarship, in memory of the foundress of St. Francis Normal School, to be awarded to a qualified student interested in elementary education.³

The evolving curriculum.--War time needs influenced some phases of curriculum development at Marian College, but this influence was only part of a total natural process of curriculum evolution. Under the direction of Sister Mary Cephas Keller, dean, organization and expansion of the curriculum continued.

¹"September 7-8 Will be Registration Days at Local Girls' College," The Indiana Catholic and Record, (August 27, 1943), section 2, p. 12.

²"Preprofessional Courses," Marian College Catalog, 1945-1947, p. 15. "Preparation for Professional and Graduate Study," Marian College Catalog, 1947-1949, p. 20. Catalogs MC-OR.

³The Indiana Catholic and Record, (August 27, 1943), section 2, p.12.

During the second year of the new administration, 1942-1943, an eighteen page "Interim" bulletin listed the expanded course offerings in all departments except psychology, philosophy, and mathematics. Significant expansion was noticeable in English and the social sciences with a decided increase in upper-division course offerings. The foreign language courses (French, German, Latin, and Spanish) on both the elementary and intermediate levels were reorganized to include six semester hours at each level. Religion courses, as listed in the bulletin, reflected a major revision of course content.¹

Catalogs published during the next four years (1943-1945 and 1945-1947) reveal continued reorganization, expansion, and evaluation--the latter resulting in the discontinuation in 1945 of some course offerings, particularly the special war-time courses. Noteworthy changes included the numbering of all philosophy courses as upper-division courses, a second revision of religion courses, the inclusion of new courses in the areas of social science, home economics, art, music and the introduction of a course in physics to broaden the scope of science offerings.² It is interesting to note that the department of religion seemingly reached a degree of stability in its curricular offerings at the beginning of the second decade of the college's history with its third revision within five years. Course titles, as listed in the 1947-1949 catalog,³ remained throughout the continuing years of the college's existence as a women's college although two additional courses were added in 1953.⁴

¹Marian College Bulletin, 1942-1943. Catalogs MC-OR.

²Marian College Catalog, 1943-1945; 1945-1947. Catalogs MC-OR.

³Marian College Catalog, 1947-1949, p. 21. Catalogs MC-OR.

⁴Marian College Catalog, 1953-1954, pp. 22-23. Catalogs MC-OR.

Although there was much change in the curriculum content, the organization of the departments of instruction on a divisional basis remained fairly constant. The original divisions, as stated in the 1940-1942 catalog, included: Language and Literature, Philosophy and Religion, Psychology and Education, Social Science, Science, Fine Arts and Physical Education.¹ In 1943 the speech and drama department was shifted from the division of fine arts to that of language and literature and physical education was included in the division of education and psychology.² The latter division, however, was dissolved in 1945. The departments of education and physical education were then associated with the division of social sciences while psychology was included in the division of religion and philosophy.³

In the 1941-1945 period of expansion and organization of the college curriculum, clarification of the areas of concentration was also effected, though a short-lived experiment in 1947-1951, involving the "minor" versus the "related-subjects" approach,⁴ prolonged the period of settlement. The early pattern of depth study of 24 semester hours in a major subject and 18 semester hours in a minor subject became the minimum requirement for

¹Marian College Yearbook, 1940-1942, p. 14. Catalogs MC-OR.

²Marian College Catalog, 1943-1945, p. 21. Catalogs MC-OR.

³Marian College Catalog, 1945-1947, p. 17. Catalogs MC-OR.

⁴Marian College Catalog, 1947-1949, p. 20; 1949-1951, p. 20. Catalogs MC-OR. The same wording appears in both catalogs: "A field of concentration, consisting of a major subject and one or more related subjects, must be selected not later than the second semester of the sophomore year . . . A minimum of twenty-four semester hours of progressive study is required in the major subject; a minimum of eighteen in the related subject, if only one such is chosen. Not more than forty hours in any subject will be accepted toward a degree."

a baccalaureate degree.¹ Departments requiring laboratory experiences and skills expected 30 to 40 semester hours for the major study and 20-24 semester hours for the minor.² With the publication of the 1943-1945 catalog the majors and minors were identified and specific requirements given.³ Departments offering majors and minors were: English, speech and drama, Latin, French, German, Spanish, biology, chemistry, mathematics, home economics, economics, history and government, sociology and social work, art, and music. The major and minor in speech and drama were dropped in 1945.⁴ The 1951-1953 college catalog also listed minor as well as major requirements although the identification of related subjects in departments offering majors was retained as a guide to students in a wise choice of a minor.⁵

In 1948 an alteration in the major fields of study in the social sciences took place when the college developed a program of elementary teacher preparation which would be more consistent with the desire for the liberal education of these students and which would also meet the new licensing requirements stipulated by the Indiana State Department of Public Instruction. Two of the three separate majors established in 1943 remained at this time--economics and history. Three new majors were

¹Marian College Yearbook, 1940-1942, p. 13. See also Marian College Catalogs, 1942-1962, under "Requirements for Degrees," pp. 16-20.

²Marian College Catalogs, 1942-1963. Catalogs MC-OR.

³Marian College Catalog, 1943-1945. Catalogs MC-OR. This was the first catalog to identify and list requirements for the majors and minors. See department sections for listings.

⁴Marian College Catalog, 1945-1947, p. 23. Catalogs MC-OR.

⁵Marian College Catalog, 1951-1953. Catalogs MC-OR. See minor requirements listed with departments offering majors.

established, each being named "Social Studies," but with different patterns of concentration: pattern A included a concentration in history; pattern B, in sociology; pattern C in economics.¹ These three majors remained in existence until 1954 at which time only separate majors were offered in economics, history and sociology.²

General education and other degree requirements.--General education requirements for the bachelor of arts degree changed only slightly from the pattern established in the first four years.³ Twenty semester hours of study in English decreased to eighteen in 1942⁴ and fifteen thereafter,⁵ while foreign language study increased three semester hours for students who began at the elementary level.⁶ In 1943 requirements for the bachelor of science degree were also clearly defined. Students on the science program were required to take one fewer course in English, foreign language, and social sciences; they were not required to take psychology or fine arts.⁷ In 1945 the philosophy requirements included a course in general psychology, while the credits in philosophy for the science degree totaled twelve semester hours in comparison with fifteen

¹ Marian College Catalog, 1949-1951, p. 38. Catalogs MC-OR.

² Marian College Catalog, 1951-1953, p. 38; 1953-1954, p. 40. Catalogs MC-OR. The first catalog for the co-education period includes majors in history and government, economics and business, sociology and social work, but not general social studies major as in the years between 1949 and 1954. Marian College Catalog, 1954-1955, pp. 39-44. Catalogs MC-OR.

³ Marian College Yearbook, 1940-1942, p. 13. Marian College Catalogs, 1942-1954. Catalogs MC-OR.

⁴ Marian College Bulletin, 1942-1943, p. 13. Catalogs MC-OR.

⁵ Marian College Catalogs, 1943-1945, p. 20. Catalogs MC-OR.

⁶ Ibid.

⁷ Ibid.

for the arts degree.¹ Requirements for the bachelor of science in education followed, "in the main the specifications of the Indiana State Department of Public Instruction for elementary school teachers' licenses."² All students were required to take two years of physical education as compared to one year in 1940.³

Other degree requirements remained similar to those developed in the first four years.⁴ Each candidate for a degree had to complete 128 semester hours of course work with at least 128 quality points. This total was to include general education requirements and the selected field of concentration. The last thirty semester hours had to be taken at the college. In the major field of study, students were expected to have a scholarship index of 1.5 (C-1.00),⁵ rather than fulfill the former stipulation that no grade in the major could be lower than a "C". A statement in the 1943 catalog reminded seniors that the comprehensive examination in their major field "must be passed satisfactorily."⁶

¹Marian College Catalog, 1945-1947, p. 17. Catalogs MC-OR.

²Marian College Catalog, 1943-1945, p. 20. Catalogs MC-OR.

³Marian College Bulletin, 1942-1943, p. 6. Marian College Year Book, 1940-1942, p. 13. Catalogs MC-OR.

⁴Marian College Yearbook, 1940-1942, pp. 12-13. Marian College Catalogs, 1942-1943, p. 6; 1943-1945, p. 19; 1945-1947, p. 16; 1947-1949, pp. 19-20; 1949-1951, pp. 19-20; 1951-1953, pp. 19-20; 1953-1954, pp. 19-20. Catalogs MC-OR.

⁵Marian College Catalog, 1943-1945, p. 19. See footnote 4 for pages in succeeding catalogs. Marian College Year Book, 1940-1942, p. 12. Catalogs MC-OR.

⁶Marian College Catalog, 1943-1945, p. 19. See footnote number 4, page 134 for pages in succeeding catalogs. Though the first catalogs did not print this statement, a judgement of satisfactory or unsatisfactory, was to be made by the faculty. See "Minutes of Faculty Meeting, October 1, 1940," where the decision was first made. Minutes of Faculty Meetings, 1937-1950 MC-OR.

Teacher education program.--Programs for teacher preparation offered at Marian College were, of necessity, based upon teacher certification requirements of the state of Indiana. However, due to the interest, concern, and planning of Sister Mary Cephas, dean, and Sister Mary Olivia, Chairman of the Department of Education, who later became dean of the college, a determined effort was made to provide a liberal education for all prospective teachers. In April, 1945, at a meeting of the Liberal Arts Committee

Sister Mary Cephas alluded to the account in a recent issue of Higher Education (April 2, 1945, Vol. 1, #7) on the project by the North Central Association to ascertain the nature of teacher education in liberal arts colleges. Significant statements from the report were particularly acceptable to the Marian Committee because of the emphasis they placed on the liberal education of the teacher, making it equally essential with the professional and specialized training.¹

The programs of study for students in secondary education fit quite well into the liberal arts program with the major and minor areas of study becoming the teaching majors and minors. As the departments offering majors and minors at Marian College developed and as the demand grew for certain teaching areas, patterns were submitted to the Teacher Training and Licensing Division of the Indiana State Department of Public Instruction for approval. The first areas attempted were in English, sciences, mathematics, music, and social studies.² A year later, French,

¹"Minutes of the Liberal Arts Committee of 1944-1945, April 18, 1943." Appendix to the Minutes of Faculty Meetings, 1937-1950 MC-OR.

²Letter of T. H. Mahan, Director of the Division of Teacher Training Licensing to Sister Mary John Broderick, March 8, 1941. This letter informed the college of the approval of the State Board of Education for the areas listed above. ISDPI AMC.

German, Latin, Spanish, and home economics were added.¹ In September, 1944, when Marian College received standard accreditation, approval was also given for a special license in music and home economics as well as the regular and special licenses in art and commerce.² Two years later when the state department revised its requirements, Marian College met the new standards for the following areas:³

Comprehensive Areas

Language Arts (English)
 Foreign Languages (English)
 Social Studies
 Biological Sciences
 Physical Science and Mathematics
 General Home Economics
 Music
 Arts and Crafts
 Business Education--annual accred.

Special Areas

General Home Economics
 Music
 Arts and Crafts

Restricted and Conditional

English
 Foreign Language
 History
 Social Studies
 Biology
 Chemistry
 General Science
 Mathematics
 Bookkeeping and Typing
 Instrumental Music
 Vocal Music
 Arts and Crafts

During the years that the state department of public instruction required the specialized four year program of preparation for elementary

¹Letters of Clement Mahan, State Superintendent of Public Instruction to Sister Mary Cephas Keller, June 4, 1942, and to Mother Clarissa Dillhoff, President, June 19, 1942. ISDPI AMC.

²Letter of Clement Mahan to Sister Mary Cephas Keller, September 20, 1944, informing her about the decision of the State Board of Education at its meeting on September 8, 1944, to grant standard accreditation to Marian College. The writer assumes that all patterns requested were included in the standard accreditation since no mention was made to the contrary. See letter of Sister Mary Cephas Keller to J. Fred Hull, Director of the Teacher Training and Licensing Division, June 21, 1944, in which Sister requested the additional areas to be approved when the college was considered for standard accreditation. ISDPI AMC.

³Letter of J. Fred Hull to Marian College, February 25, 1949, announcing formal approval for the teacher preparation patterns submitted. ISDPI AMC.

teachers culminating in the degree, bachelor of science in education, Marian College offered this degree.¹ But when a revision in the state certification requirements permitted some flexibility for institutional experimentation² the administrators of the college designed a program to emphasize the liberal arts phase of the prospective teacher's education.³ The students on the elementary teacher program completed all requirements for the bachelor of arts degree with a major in social studies; professional education courses comprised the minor field of study, though the total exceeded the minimum for the regular college minor.⁴

This program, begun in 1948, continued through 1953-1954 at which time the elementary education program was subjected to critical appraisal

¹The outline for the entire four year program is printed in the college catalogs of the early years (1938-1939), p. 16; 1939-1940; p. 16; 1940-1942, p. 22 (MC-OR). It appears in the printed bulletin of the State Department of Public Instruction: Bulletin 94, 1937: Laws, Rules Regulations, and General Information Governing Teacher Training and Licensing, published by the Department of Education, State of Indiana, 1937, p. 35. After 1942 the requirements are not printed in the college catalogs, but they were fulfilled through the regular general education courses of the college and through psychology and professional education courses. The 1943-1945 catalog states in the Division of Education and Psychology: "Listed in this division are the professional courses in education. The content courses, which constitute the major part of teacher-preparation, coincide with liberal arts courses. Together they equip the student-teacher to perform one of the most vital services in the nation. The psychology courses, in their role of imparting self-knowledge and knowledge of others, are valuable in every human interest sphere; but they are a prime requisite for the preparing teacher in fashioning her own personality and in planning for the guidance of youth." p. 50, MC-OR.

²Bulletin 192, second revision, 1954, Handbook on Teacher Education in Indiana, pp. 9-10. State of Indiana: Department of Public Instruction, Division of Teacher Training and Licensing. Original Bulletin, 1948.

³"Minutes of Faculty Meetings from January, 1945 to March, 1946," Minutes of Faculty Meetings MC-OR.

⁴Letter of Sister Mary Cephas to J. Fred Hull, March 19, 1948, and statement of approval dated March 15, 1948, in files of Marian College. ISDPI AMC.

with all areas of curriculum. As a result, the first year of coeducation witnessed a shift in the major of the elementary education student from social studies to education. However, the new "education-psychology" major contained the same courses previously taken with one additional course-- history of education; total semester hours in social studies were even increased to include an additional history course, since history automatically became the minor for students on this program.¹

A more recent statement, prepared in 1958 after a fourth revision of the education program for state approval, reiterated this same concern for liberal education:

We believe that elementary teachers should be liberally educated as are the members of other professions. For this reason we would make it possible for the elementary teacher to qualify for a B.A. degree with a major in certain academic subjects, without, however, neglecting the proper professional training through the equivalent of a second major in education. Furthermore, it has been our experience as faculty members of a liberal arts college, to meet numerous students of fine academic ability and aptitude for teaching who much prefer a liberal arts training, and who have gone into secondary training, for which they were less fit and less inclined, or who have relinquished entirely the ambition to teach. We feel that this type of program can serve the needs of this type of student as well as give us opportunity to educate teachers in accordance with our philosophy of liberal education.²

Thus, the emphasis remained on liberal education for all students including those on the highly professionalized elementary education program.

¹Marian College Catalogs, 1954-1959. Catalogs MC-OR.

²Letter of Sister Mary Olivia Frietsch, dean of Marian College, to the Commission on Teacher Training and Licensing of the Indiana State Department of Public Instruction, August 27, 1958. Marian College File, Office of the Teacher Training and Licensing Division, State Capitol Building, Indianapolis, Indiana.

Medical technology program.--In the fall of 1952, Marian College, through the efforts of Sister Mary Kevin, introduced a four year course for certified medical technologists in collaboration with St. Vincent Hospital in Indianapolis.¹ Though the college had offered pre-professional opportunities since 1941, this program was the first one "to involve hospital experience and to carry formal certification."² As planned, students "spend the first three years in the study of liberal arts and the basic sciences required for the degree. The science courses likewise satisfy prerequisites in medical technology as determined by the American Society of Clinical Pathologists."³ In the fourth year of twelve complete months students do intensive study and practice of medical techniques at the hospital, taking a course in theology on the campus during both semesters of the college calendar.⁴ After completing college requirements, the student is awarded the bachelor of science degree and upon satisfactory performance on the examination given by the Registry of Medical Technologists of the American Society of Clinical Pathologists, the student becomes a registered medical technologist.⁵

Curriculum studies of 1952 and 1953.--Through the stimulation provided by the Christian College Study of 1952,⁶ Marian College faculty

¹"M.T. Plus B.S. in Four Years," The Phoenix, 15 (April, 1952), p. 1. MC-PO.

²Publicity release of August 13, 1952, Medical Technology AMC.

³Ibid.

⁴Ibid.

⁵Ibid.

⁶See pages 124-127 in this chapter for information on the Christian College Research Project.

members became involved in curriculum study and appraisal to a degree previously unexperienced.¹ A sub-committee surveyed factors in contemporary society which could possibly call for curriculum changes. For each of the social, economic, political, and religious factors or trends identified by the committee there was found at least one pertinent course in the existing curriculum. Thus, the committee saw no immediate need for a major shift in the curriculum.² Nevertheless, this small group of faculty members felt it was necessary for the entire faculty to be involved in curriculum study before any decision should be reached.³ For that reason they compiled an evaluation sheet "to explore the contributions each study-area is making to the goals of Christian education, and to pool suggestions for improving these contributions and extending certain of them to all the students."⁴ They also planned to obtain student and alumnae suggestions on curriculum improvement.⁵

The curriculum committee of the 1952-1953 school year continued the work of the above sub-committee; questionnaires were circulated as planned,

¹Prior to this time faculty members may have been more or less involved in policy-making, or curriculum revision, within their own departments, but there was no total faculty involvement to compare with the formal study of 1952 and 1953.

²Progress Report of the Curriculum Sub-Committee, April 1, 1952, p. 3. Faculty Committee Studies, Christian College Research Project AMC.

³"What is a Christian College?" Progress Report to Doctor Raymond F. McLain, Study Director, p. 3. Faculty Committee Studies, Christian College Project AMC.

⁴Ibid.

⁵Ibid.

though the response was not too favorable.¹ The formal work of this committee was incorporated into the self-study which was submitted to the North Central Association of Colleges and Secondary Schools in June, 1953.²

The first North Central Liberal Arts Study Committee in operation at Marian College during the school year of 1953-1954 continued the appraisal of general education through the coordinated efforts of faculty representatives from each curricular division of the college.³ Emphasis was on divisional aims and curriculum fulfillment of such.⁴ Later in the year "greater consideration was given to examination of individual courses and the curriculum organization of each department."⁵ Also handled were problems related to the change to coeducation in the following September.⁶ Though no changes were made in the curriculum during the last years of Marian's history as a college for women, the experience gained by the administration and faculty through depth study and critical appraisal of aims and curriculum assured the college of a smooth transition in the change to coeducation.

¹See the "Minutes of the Meetings of the Curriculum Committee of 1952-1953," North Central Study Committees, Minutes of Meetings and Reports MC-OD.

²"Curriculum," pp. 14-22. Summary Report of a Self-Study conducted by the Faculty of Marian College, 1953. Self-Study AMC.

³Formal Report of the Liberal Arts Study Committee, 1953-1954, sent to the North Central Association, p. 1. North Central Study Committees, Minutes and Reports MC-OD.

⁴"Minutes of the Joint Committee for the Organizational Meetings, October 30, 1953," North Central Study Committee, Minutes and Reports MC-OD.

⁵Report of the North Central Liberal Arts Study Committee, 1953-1954, p. 2. NCA Reports and Correspondence MC-OD.

⁶Ibid.

Affiliations and Accreditations

Complementing the efforts of the administrators of Marian College to develop a strong academic program of instruction within the framework of the Catholic philosophy of education was their continued striving for official recognition. Accreditation would be the criterion for testing the strength of the college's foundation. Thus, the recognitions which the first dean attained as temporary status were achieved in full by 1945. During these years Marian College received continued affiliation for an indefinite period with the Catholic University of America, gained unqualified membership in the National Catholic Educational Association's Department of Higher Education and achieved approval by the Indiana State Department of Public Instruction as a standard college for its elementary and secondary teacher education programs. In 1953, Marian College sought regional accreditation by the North Central Association of Colleges and Secondary Schools. This, too, would probably have been attained except for the forthcoming change to coeducation which necessitated a postponement of the final approval by the North Central Association.

Continued affiliation with The Catholic University of America.--

Already in the first year of the new administration the college faced the re-inspection visit from a representative of the Committee on Affiliation and Extension of The Catholic University of America.¹ The

¹ See letter of Dr. Roy J. Deferrari, Chairman of the Committee on Affiliation and Extension, to Sister Mary John Broderick, dean (evidently the University had not been informed of the change in deans), March 20, 1942, notifying the college of Dr. Jordan's visit. CUA File AMC.

inspector, Monsignor Edward B. Jordan, filed a favorable report of his visit which resulted in the continued affiliation of Marian College with the University for a period of two years.¹ The final inspection came on April 20, 1945, with the visit of Dr. Roy Deferrari, chairman of the Committee on Affiliation and Extension.² Dr. Deferrari was most pleased with the progress made by the college; he recommended that it "be

¹"Report of Inspection of Marian College, Indianapolis, Indiana, Made April 2, 1942, by Monsignor Edward B. Jordan." CUA File AMC. Sections of Dr. Jordan's report corrected information which the last inspector had erroneously presented especially with regard to admission requirements and records. Unlike Dr. Harriman, he felt that science laboratory and equipment as well as library facilities were satisfactory.

Faculty personnel and their training were above criticism as were the light class load and size of classes. Dr. Jordan suggested that faculty members be encouraged to do more in research and publication. Criticism remained, however, for the high-grading tendency of the faculty. Dr. Jordan stated: "The Dean agrees with the inspector's comment that the number of higher grades is out of proportion but, in explanation, notes that many of the students are Sisters while among the lay students are many who have won scholarships in competition, which would indicate more than average ability on their part."

Other points of criticism were directed toward the college catalog concerning the number of course offerings and lack of information on the qualitative aspects of admission requirements, especially for transfer students. The small paper bulletin for 1942-1943, however, which Dr. Jordan examined was but a substitute for a regular college catalog which the dean was not as yet ready to issue. Statements pertaining to the purposes of the college, its curriculum, library, finances, building, administration and student activities were favorably reported.

See letter of Roy J. Deferrari to Sister M. Cephas Keller, May 5, 1942, for official word of continuation of affiliation for two years. CUA File AMC.

²Letter of Dr. Roy J. Deferrari to Sister Mary Cephas Keller, April 4, 1945. Enclosed with this letter is his written report of his visit. "Report to the Committee on Affiliation and Extension of the Catholic University of America on the inspection of Marian College, Indianapolis, Indiana, Made April 20, 1945 by Dr. Roy J. Deferrari." CUA File AMC.

continued for an indefinite period as an affiliated institution of The Catholic University of America."¹

Unqualified membership in the National Catholic Educational Association.--A return visit to Marian College was likewise made by the National Catholic Educational Association in the person of Sister Honora, I.H.M.

¹See recommendation of Dr. Roy J. Deferrari in his report named above, p. 4. See also the official Certificates of Affiliation from The Catholic University of America dated 1945, signed by Dr. Roy J. Deferrari, and carrying the seal of the University, CUA File AMC.

The following excerpts from Dr. Deferrari's report reflect the progress which Marian College had made in the few years under the direction of Sister M. Cephas Keller, dean: "The training of the faculty is excellent. Great improvement has been made and is being made. If the present program of training of the faculty continues, the institution should have an outstanding faculty in a very short time."

"A good testing program is conducted under the direction of Monsignor Doyle."

"The library gives every evidence of being an active and strong part of the institution . . . Fundamentally the library is quite satisfactory."

"While the laboratory space is a bit crowded, I would say for the two sciences, biology and chemistry, that adequate equipment and facilities were available."

"All requirements for graduation are exacted studiously."

"The new catalogue is satisfactory in every respect."

"The student activities are entirely appropriate and are ample without being overdone. There is a good scheme of student government, excellent monthly newspaper and an anthology of the best literary efforts of the college students. There is no "Annual" which in my opinion is rather to be commended."

"The present finances are kept apart from those of any other project of the community . . . is being operated at a great deficit as is to be expected in every worthwhile college. The community, however, supports the college fully and from all that I can gather is in a sufficiently sound financial position to carry this on indefinitely according to the present plan."

"The records in this college have always been kept very well."

"A very large building program has been developed . . . to carry out after the war . . . Very much to be commended is the plan to erect these buildings on the ample grounds, for the most part considerably in the rear of the beautifully landscaped grounds that border on the main highway. This will preserve a truly beautiful spot which has been developed at great expense and which makes this campus the most beautiful ever seen." The only criticisms in the report were a lack of publicized qualitative requirements for admission to the college and a lack of grade distribution study. Suggestions concerning kinds of degrees, elementary teacher preparation, and new types of programs were also given by the Inspection, though the college chose not to act upon these suggestions.

President of Marygrove College in Detroit, Michigan. Sister Honora made the first visit in March, 1941, at which time she recommended that Marian College be accepted as a constituent member of the association; she suggested, however, that a follow-up visit might prove beneficial to the new college.¹ In November, 1943, Sister Honora returned for a reevaluation.² Following this visit she recommended that Marian College be retained as a constituent senior-college member.³ The association accepted Sister Honora's recommendation, thereby granting Marian College unqualified membership in the National Catholic Educational Association, April, 1944.⁴

Standard approval for teacher preparation progress.--In January, 1944, administrators of Marian College sought to have the college recognized as a standard college with full accreditation to prepare teachers for the state of Indiana.⁵ The state superintendent, Mr. Clement T. Malan, visited the college in August, 1944, with Mr. Ralph N. Tirey. According to the written report of their visit, these men were favorably impressed

¹Report of Sister Honora, I.H.M., March 21, 1941. NCEA File MC-OD.

²Letter of W. Finnegan, S.J., Secretary of Committee on Membership to Mother Clarissa Dillhoff, president of Marian College, November 12, 1943. NCEA File MC-OD.

³Ibid.

⁴Letter of W. Finnegan, S.J. to the President, Marian College (Mother M. Clarissa Dillhoff), April 19, 1944. NCEA File MC-OD.

⁵Letter to Clement Malan, State Superintendent of Public Instruction, January 25, 1944, applying for standard accreditation. There is no identification on this letter, but a copy of the report of this visit names Sister M. Cephas Keller as having made the request. Also, other letters were directed to her. State Department of Public Instruction, Accreditations AMC.

with the college, its facilities, and its academic program.¹ At a meeting of the Indiana State Board of Education, September 8, 1944, Marian College was accepted as a standard college.²

The state approval, however, was to be such that full recognition could easily be followed later by a status of non-recognition (or at least of with-holding recognition until another visit of inspection was made), because of changes in requirements for teacher certification. When requirements were revised, colleges in Indiana had to submit programs for approval. Such was the case in 1948 for both the elementary and secondary teacher preparation programs,³ and in 1953 for the elementary program.⁴ In both instances, however, Marian College maintained its status as a standard college accredited by the State Department of Public Instruction.⁵

¹"Report of the Inspectors of Marian College," The copy of this report was sent to Sister M. Cephas Keller as an enclosure with the letter announcing the standard approval. Letter of Clement Malan to Sister M. Cephas Keller, dean, September 20, 1944. State Department of Public Instruction, Accreditations AMC.

²Letter of Clement Malan to Sister M. Cephas Keller, dean, September 20, 1944. State Department of Public Instruction, Accreditations AMC.

³Letter of Sister M. Cephas Keller, dean, to Fred Hull, Division of Teacher Training and Licensing, March 18, 1948, requesting accreditation according to curriculum patterns of Bulletin 192. Files of Division of Teacher Training and Licensing, State House, Indianapolis, Indiana. The same file on Marian College contains a statement that the college was accredited according to Bulletin 192 on May 15, 1948.

⁴Letter of H. M. Whistler, Director, Division of Teacher Training and Licensing to Sister Marie Pierre Buttell, dean, September 16, 1953. State Department of Public Instruction, Accreditations AMC.

⁵Letter of J. Fred Hull to Marian College, February 25, 1949, listing all the patterns for which the college had requested approval. The May 15, 1948 date appears as the date of formal approval for the basic programs in elementary and secondary education. State Department of Public Instruction, Accreditations AMC.

Attempt for regional accreditation.--Internal development and organization of Marian College would seem to have presented no obstacle to favorable regional accreditation in 1945,¹ but delay in the expansion of physical facilities prolonged the time before administrators would feel confident to request an evaluation from the North Central Association of Colleges and Secondary Schools. In 1947 an extensive building program had been initiated with student residence facilities and administration-classroom buildings to be erected in that order, although foundations for both buildings were laid in 1948. Sister Mary Kevin, president of Marian College, realized that without the science facilities it would be inopportune to seek North Central approval.² And yet she realized also through her experience in recruiting students that enrollment would suffer without regional recognition. Consequently, she continued to urge the board of trustees to authorize the continuation of the building project which had been temporarily postponed in 1949.³ In the meantime Sister Mary Kevin and the faculty continued to work on improvement of curriculum, student guidance program, student health service and other aspects of the total program needing attention so that when the board of trustees gave the signal to resume

¹ Report of Dr. Roy J. Deferrari to The Catholic University of America on his visit of inspection, April 20, 1945. CUA File AMC. In his concluding remarks, Dr. Deferrari states: "I believe furthermore that the College will be successful in an application to the North Central Association for accreditation."

² Report of the President to the Board of Trustees, 1950-1951, p. 8. Reports of the President MC-OP.

³ Sister Kevin's annual reports to the board of trustees for 1950-1951 and for 1951-1952 carry a request for resuming the building project. See Report of the President, 1950-1951, p. 8, and 1951-1952, p. 7. See also "Minutes of the Board of Trustees for January 13, 1951" at which time Sister Kevin directed a personal request to the board members. Minutes of the Board of Trustees, 1950-1952 ACIC.

building in 1953, the college was ready to re-activate the accreditation process.¹ The permission to build, however, was accompanied by the decision to begin a coeducational program in the fall of 1954.² This new development did not deter the college from seeking regional accreditation, though in the end it was the point of issue which entered into the negative reply of North Central.

The various committees of the faculty accelerated their work while an editorial committee compiled a final summary of the institutional study to be presented to the North Central Association of Colleges and Secondary Schools.³ The formal report was sent on June 23, 1953.⁴ In October of the following school year the Association's Board of Review voted to authorize a survey of Marian College.⁵ On December 15 and 16,

¹See pages 124-127 and 140-141 of this chapter for the committee studies made by the faculty during 1950-1953. See also "Minutes of the Faculty Meeting, February 1, 1953," when Sister Kevin announced plans for resuming the building project, and her intentions to apply for accreditation by the North Central Association. Minutes of the Faculty Meetings, 1950-1956 MC-OR.

²See "Minutes of the Board of Trustees, January 17, 1953," for the two decisions. Minutes of the Board of Trustees, 1950-1962 ACIC.

³See "Minutes of the Faculty Meetings for February 1, 1953," for request of Sister Kevin Kavanagh to have work completed by July. See also "Minutes for March 5, 1953" at which time Sister Kevin asked that all reports of the committees be available for the Steering Committee to incorporate into a final report. Minutes of Faculty Meetings, 1950-1956 MC-OR.

⁴See letter of Sister Kevin Kavanagh to the Office of the Secretary of the Commission on colleges and universities, June 23, 1953. NCA Reports and Correspondence, 1953-1955 AMC. See reply letter of Manning M. Patillo, Jr., to Sister Kevin Kavanagh, June 26, 1953 to inform her that the materials were received. NCA Reports and Correspondence, 1953-1955 AMC.

⁵Letter of Manning M. Patillo, Jr., to Sister Kevin Kavanagh, October 21, 1953. NCA Reports and Correspondence, 1953-1955 AMC.

two representatives visited Marian College.¹ Their report following this visit indicated a satisfactory status for the institution.² Nevertheless, Marian College was not granted accreditation by the Association's Commission on Colleges and Universities principally because of the coeducation change which was to take place in the fall of that year.³

Sister Kevin accepted the decision of the Board, although she could not help but question why the accreditation process was permitted to proceed to completion when the authorities knew about the change to take place in September, 1954.⁴ A reply to her question was that Marian College's situation was a unique one and "no one could know what the position of the Commission would be prior to a complete discussion of the matter."⁵ A month after the decision was made known, the chairman of the Commission did write to Sister Kevin suggesting that the college might not have to wait for the full three years before requesting

¹See letter of Reverend Pius J. Barth, O.F.M., chairman of the visitation team to Sister Kevin Kavanagh, November 13, 1953. See report of visit made by P. J. Barth and C. F. Richards on December 15 and 16, 1953. NCA Reports and Correspondence, 1953-1955 AMC.

²Report of the North Central Examiners following the visit of December 15 and 16, 1953 by P. J. Barth and C. F. Richards. NCA Reports and Correspondence, 1953-1955 AMC.

³See letter of Manning M. Pattillo to Sister Kevin Kavanagh, April 15, 1953. This letter is the official notice of the decision. NCA Reports and Correspondence, 1953-1955 AMC.

⁴Letter of Sister Kevin Kavanagh to Manning M. Pattillo, April 20, 1954. NCA Reports and Correspondence, 1953-1955 AMC. See also letter of Sister Kevin Kavanagh to Paul C. Reisert, S.J. Chairman of the Commission, April 2, 1954. NCA Reports and Correspondence, 1953-1955 AMC.

⁵Letter of Manning M. Pattillo to Sister Kevin Kavanagh, May 13, 1954. NCA Reports and Correspondence, 1953-1955 AMC.

another application for accreditation "because of the unusual circumstances connected with Marian College."¹

Student Aid

From its earliest days Marian College made provisions for financial assistance for its students. As the college gradually expanded during the war years and thereafter the administration continued its earlier policies but made efforts to increase the amount of financial aid available to students in the form of honor tuition scholarships, tuition grants, and service contracts. The administration took justifiable satisfaction in its successful establishment of an endowment for honor scholarships during this period.

Continuation of earlier policies.--Beneath the surface of measurable financial aid lay several modes of assistance basic to the existence of Marian College: low tuition costs, contributed services of the faculty, and financial support of the Oldenburg Franciscan Sisters.² Tuition remained \$150 per year until the 1949-1950 school year, when an increase of \$50 brought the price to \$200.³ Two years later it became \$250.⁴ Fees for room and board were held at \$350 per year until 1947 when the college charged \$400.⁵ Increased costs of living and new residence facilities brought the fee to \$450 in 1949, \$550 in 1951, and \$550-650

¹Letter of Paul C. Reisert, S.J. to Sister Kevin Kavanagh, April 26, 1954. NCA Reports and Correspondence, 1953-1955 AMC.

²See chapter five, pp. 83-84, for a detailed presentation of these factors which brought the cost of a Catholic college education within the reach of more students.

³Marian College Catalogs, 1942-1949; 1949-1951. Catalogs MC-OR.

⁴Marian College Catalog, 1951-1953. Catalogs MC-OR.

⁵Marian College Catalog, 1942-1947; 1947-1949. Catalogs MC-OR.

in 1953.¹ The ability of the college to operate on a low tuition rate depended heavily upon the contributed services of the faculty and upon the financial support of the group which owned and operated it.² Financial reports valued the amount of contributed services at \$19,500 for the 1941-1942 year, and at \$64,400 for the 1952-1953 year, over fifty per cent of the annual operation budget.³ These figures were considered, however, as modest estimates of the true value.⁴ Though the college gradually took over complete yearly costs of operation, the congregation continued to provide financial stability by permitting "full right to the use of the property . . . and to all buildings erected thereon without compensation or liability."⁵ Thus the Sisters of St. Francis bore the entire financial burden for the three-million-dollar building program of 1947-1954.⁶

¹Marian College Catalog, 1949-1951; 1951-1953; 1953-1954. Catalogs MC-OR.

²See Articles of Incorporation, Article 4. "The method by which said institution is to be endowed and supported is as follows: The members of the Sisters of St. Francis of Oldenburg, Indiana, are to donate their services as teachers, and provide for the upkeep of the buildings and grounds; also an endowment of Fifty Thousand (\$50,000.00) Dollars created from donations and gifts is proposed to be raised, which with the fee or tuition of the students will aid in the support of the college. The College shall be managed by the Sisters of St. Francis of Oldenburg, Indiana, under rules hereafter to be adopted for that purpose. Articles of Incorporation AMC.

³Financial Reports, 1942 and 1953. Financial Reports MC-OB.

⁴See Report of P. J. Barth and C. F. Richards to the Commission on Colleges and Universities of the North Central Association of Colleges and Secondary Schools on their examination visit December 15 and 16, 1953, pp. 18-19. NCA Reports and Correspondence, 1953-1955 AMC.

⁵Official affidavit (original) regarding ownership of the college as drawn up by the Sisters of St. Francis on January 6, 1953. See also Articles of Incorporation, article 3 and 4. Corporation Records AMC.

⁶Financial Reports, 1947-1954. Financial Reports MC-OB.

Expansion of financial aid.--The college gave financial assistance to many of the students in the first decade of its history.¹ During the first four years of the college's existence and into the war years of this period, the campus annual enrollment list of full-time students contained about ten per cent "paying students."² To attract students to attend the school, the college offered scholarships, tuition grants, as well as service contracts.³ Even after the enrollment increased, aid in the form of tuition remission continued. The catalogs from 1943 to 1947 list two kinds of aid, one in the form of an honor tuition scholarship, and the other, called an assistantship, or grant-in-aid in return for services rendered.⁴ By 1947, aid in the form of tuition remission was subdivided into honor scholarships--reserved for students of high ability and scholastic achievement, awarded through competitive examinations--and tuition grants. Service grants were also available when "arranged for work in part payment of expenses."⁵

With expansion and increase in enrollment came needs for additional funds for scholarship and other financial assistance for students. In the late spring of 1943 the board of trustees and college officials

¹ Interview between the writer and Sister Mary Esther Schwach, treasurer of Marian College, December 28, 1964.

² Ibid.

³ Ibid.

⁴ Marian College Catalog, 1943-1945, p. 61; 1945-1947, p. 48. Catalogs MC-OR. Listed in the 1943-1945 catalog was another type of aid which was offered during the war years through the college's participation in the federal program under the National Youth Administration, p. 61.

⁵ Marian College Catalog, 1947-1949, p. 17; 1949-1951, p. 17; 1951-1952, p. 17; 1953-1955, p. 50. Catalogs MC-OR.

organized an association for the establishment of a foundation fund.¹
The 1943-1945 catalog carried the following description of the Marian College Founders Association:

Marian College Founders Association is an organization for persons interested in Catholic higher education. Members contributing a minimum of \$100 to be applied to some major college project--endowment, scholarship, equipment, or buildings--share not only in the actual good effected but in numerous perpetual spiritual benefits.²

Contributions in the first year were designated mainly for the endowment fund.³ Between June, 1944 and June, 1946, the building fund received the most support, while donors in the following years to 1950 varied their contributions to include endowment, scholarship, building fund, and chapel needs. After 1950, however, all contributions went toward the building fund. Most contributors were relatives and friends of the members of the Congregation of the Sisters of St. Francis, Oldenburg, Indiana, as well as the sisters themselves who donated gift money or whose solicitations at the schools where they taught brought contributions from these schools. The high schools staffed by the sisters made significant contributions, as did the alumnae associations of these schools. The Marian Guild of Marian College and The Parent Teachers Association of Our Lady of the Angels High School, St. Bernard, Ohio, were generous contributors. Student groups attending Marian College sponsored projects and drives.

¹"Minutes of the Faculty Meeting, April 6, 1943," Minutes of Faculty Meetings, 1937-1950 MC-OR.

²Marian College Catalog, 1943-1945, p. 61. Catalogs MC-OR.

³Data for the rest of the paragraph were obtained from the list of contributions to, or membership in, the Founders Association. Record of Scholarships, Endowment, Founders Association MC-OD.

With the establishment of the Founders Association commenced the intensive effort of the college to bring to fruition the endowment sum named in the Articles of Incorporation at the time the college received its charter from the State of Indiana.¹ Beginning with its own donation of a \$5,000 United States Defense Bond, the board of trustees, representing the Sisters of St. Francis, established the first endowed scholarship.² The Mother Antonia Memorial Scholarship was established in memory of Mother Antonia Dreer, O.S.F., second Mother General of the Sisters of St. Francis (1866-1872) and the foundress of the St. Francis Normal School (1851).³ It was to be conferred "upon a student registered in the elementary-school teacher-training curriculum."⁴ A second endowed scholarship of 1943 was named in honor of the founder of Marian College, Mother M. Clarissa Dillhoff, O.S.F. The Mother Clarissa Scholarship, established by friends of Mother Clarissa, was to be conferred upon "a graduate of a high school conducted by the Sisters of St. Francis."⁵ Another was begun in 1943 and completed in 1946 by gifts from friends and patrons of the college, The Mother Olivia Memorial Scholarship to be conferred on a student resident of Indiana.⁶ Funds for two others

¹Articles of Incorporation, Article 4. Coporation Records AMC.

²"Minutes of the Board of Trustees, 1942-1943." AMC. This scholarship was first awarded for the scholastic year 1943-1944. See also "Minutes of the Faculty Meeting, May 4, 1943." Minutes of Faculty Meetings, 1937-1950 MC-OR.

³Record of Scholarships, Endowment, Founders Association. MC-OD.

⁴Ibid.

⁵Ibid.

⁶Ibid.

were accumulated between 1946 and 1952 from gifts of friends and relatives of the sisters as well as from friends and former students of Mother Veneranda. These were The Mother Michaela Memorial Scholarship and The Mother Veneranda Memorial Scholarship, neither of which designated who was to receive the award.¹

As a tribute to the Most Reverend Joseph E. Ritter, first chancellor of Marian College, on the occasion of his transfer from the Archdiocese of Indianapolis to the Episcopal See of St. Louis, Marian College established The Archbishop Ritter Scholarship, October 4, 1946.² Two years later a scholarship fund, begun in 1945, was completed for the establishment of The Bishop Chartrand Memorial Scholarship in memory of The Most Reverend Joseph Chartrand, the sixth Bishop of Indianapolis. This scholarship was to be conferred upon a resident of Indianapolis.³

Completing the total of endowed scholarships established in this period of history were: The George and Mary Etzkorn Memorial Scholarship, established in 1951 by their children in Kirkwood, Missouri,⁴ and The Reverend Joseph Rudolf Centenary Scholarship, established in 1951 through gifts of the Sisters of St. Francis and their friends to celebrate the 100th anniversary of the founding of the Congregation of the Sisters of St. Francis, Oldenburg, Indiana.⁵ Father Rudolf was responsible for bringing the first Franciscan Sister to Oldenburg, Mother

¹Ibid.

²Ibid.

³Ibid.

⁴Ibid. See also Report of the President, 1950-1951, p. 6. Reports of the President MC-OP.

⁵Ibid.

Theresa Hackelmeier. With her, he shares the title of founder of the congregation. Thus, by the end of this period, Marian College had succeeded in acquiring the sum of fifty-thousand dollars as an endowment to be used for scholarship purposes.

Student Activities During and After the War Years

Student Activities continued along similar lines developed in the tradition-making years emphasizing culture, fine arts, drama, and literary pursuits, with adaptations for serving the country's needs during the war. Student leadership was encouraged and stimulated through participation in state, regional, and national student organizations. Departmental clubs emerged as enrollment grew in the various fields of study. Throughout these years the threat of war, war itself, and the aftermath--world efforts to establish peace--permeated the thoughts and actions of Marian College students as they prepared to take their place in society.

Peace conference on the eve of war.--Students' active participation in the Ohio Valley Student Peace Federation in the first two years of Marian's affiliation brought the privilege and responsibility of having the 1941-1942 regional meeting at Marian. Thus, on December 6, 1941, the day before the United States was officially drawn into the war, students from nine colleges and universities as well as guest observers from seven high schools gathered at Marian College to probe the subject of "America's Peace Aims." Talks presented by students from participating schools centered on three topics: American responsibility and opportunities, steps to reconstruction, and Inter-American relations as a contributing factor in world reconstruction.¹

¹See printed program in "Scrapbook of Newspaper Clippings and Bulletins." 3 (1941-1944). MC-L.

"Marian College Will Be Host to Annual Meeting of Student Peace Group," The Indiana Catholic and Record, (November 28, 1941), p. 3.

"Large Attendance Is Recorded at Peace Conference," The Indiana Catholic and Record, (December 12, 1941), p. 8.

Student war efforts.--National defense efforts must have claimed most of the extra-curricular time of many Marian students.¹ They sponsored various projects in order to sell war bonds and stamps. Volunteer services ranked high on the list of home front effort as the college women participated in Red Cross, Civil Defense, and U.S.O. activities. Marian students' response to Red Cross activities was so generous that a college chapter was formed on campus during February and March of 1944; it was the first college chapter in Indiana.² These activities included staff assistance at the Red Cross headquarters in Indianapolis, participation in first aid and water-safety courses, and organization of various campaigns to raise money to assist Red Cross and to solicit blood donors from among the college community.

Service and relaxation merged in a favorite defense effort--entertaining the service men. Dances and entertainment during the war years were arranged for morale-building of service men stationed in or near Indianapolis. Marian students likewise were guests at service men's dances at Fort Benjamin Harrison. Students with musical talent cooperated with officials at Camp Atterbury and at Veteran's Hospital in Indianapolis to provide entertainment for the men in training and for those who were hospitalized. Letter-writing to service men was also given top-billing on the list of moral-support activities. Prayers and sacrifices at home and on the campus were offered for God's blessing on the service men and for a just peace.

¹Data for the extent and nature of the war-time activities were secured from articles written about these activities in The Phoenix, 1941-1945 (MC-PO), and from Reports of Marian College to the Indiana War History Commission: October 12, 1942; April 16, 1943; September 5, 1946; and December 30, 1948. War History File AMC.

²"Red Cross Chapter Approves New Unit," The Phoenix, 7 (February, 1944), p. 1 (MC-PO). See also War History File (AMC) and Marian College Catalog, 1945-1947, p. 47 (Catalogs MC-OR).

The challenge of victory.--The end of the war brought more demands for serving the nation as the United States moved to adjust to peacetime conditions, in assisting war veterans to adapt to civilian life and in relieving the misery of peoples who were most affected by the ravages of war. Thus, Marian students supported victory drives for bonds and stamps just as they had done previously for war bond drives. Red Cross activities emphasized assistance to, and entertainment, of wounded veterans. Projects were undertaken to collect money and clothing for the relief of war victims. From 1948-1952 Marian students joined forces with Catholic colleges and university students throughout the nation to obtain funds to assist refugee students to continue their college studies in this country.¹

Besides providing the tangible support cited above, Marian students attempted to realize the more significant challenge which the triumph of victory posed. The editorial of the first issue of The Phoenix for the new school year, 1945-1946, reminded students of their own responsibilities to become active leaders in making a better world:

. . .We have flown the colors to triumph, we must now keep them hoisted in the name of a just, lasting, and united peace. Catholic college students can play a vital role in keeping those colors aloft. . .The dearth of Catholic leadership in social and civic affairs is one of the greatest laments of the hierarchy and the clergy. The cognizance of this lack and the resolve to remedy it, are primary duties of the Catholic student. . .Naturally, the Church looks for her leaders to come from the ranks of those who have received a higher education. She feels them better equipped to accept the challenge of active participation in government and society. . .A prerequisite for this participation is a sound schooling in the correct principles of justice and morality--the imbibing of Catholic ideas on politics, economics, and sociology, and the construction of a solid foundation of religion and philosophy. . .The "atomic age" is not an age of romantic dreams, it is

¹Articles in The Phoenix, 1945-1954. MC-PO.

an age of active intellects, willing and able to meet the crisis now facing civilization. . . Are we, as Catholic college students, preparing ourselves to meet the challenge?²

Such reminders appeared throughout the post-war years in editorials and articles written in the school paper.² Administrators, faculty, and student leaders encouraged the college students to acquire knowledge and understanding of current world problems as well as basic principles of action and provided the means to attain these goals through study, discussions, special seminars and classes, assemblies and student organizations.³

Of significant influence during these years was the national student organization known as the National Federation of Catholic College Students (NFCCS).⁴ Through participation in the activities of the Cincinnati region of this national Catholic student group during 1943-1951, and later in the Fort Wayne region in Indiana from 1951 and the following years, Marian students exchanged ideas on national and international issues with men and women from other colleges and universities, thus broadening their own perspectives and drawing strength and purpose from united efforts. The contact provided additional fuel for enkindling related campus activities.

True to its purpose in developing leadership qualities through strong student organization, the NFCCS was a unifying force for campus activities.

¹ The Phoenix, 9 (September, 1945), p. 1. MC-PO.

² See articles appearing in The Phoenix, 1945-1954. MC-PO.

³ See issues of The Phoenix, 1945-1954, MC-PO; Assembly Lists MC-OD; Minutes of Faculty Meetings, 1945-1954, MC-OR.

⁴ The National Federation of Catholic College Students was organized in 1937 as a subdivision of the National Catholic Youth Council within the Youth Department of the National Catholic Welfare Conference. (See The Phoenix, 2 (December, 1941), p. 2, for an article of explanation.)

Study groups such as Marian's Catholic Students Mission Crusade, the World Affairs Club, and the Inter-American Club, encouraged their members to participate in inter-collegiate discussions and activities sponsored by the NFCCS. In the early years of Marian's connection with the National Federation of Catholic College Students, that organization dominated campus activities especially since the major topics chosen by the National group for study and discussion were of vital concern to the college students living as they did in the war-torn, uncertain world. Eventually the NFCCS began to seem less important while campus organizations assumed a more significant role among students.

Students at Marian College also played an active role in the National Student Association especially during its developing years of 1946 to 1948. After 1950, however, the college discontinued its affiliation, due in part to lack of student interest.

International students on campus.--It was a decided asset to the college to have on its campus from its very early days students from foreign countries whose presence created an awareness and interest in peoples and cultures of other nations. Prominent among the international students were those from the Latin American countries who in 1939 had been the first to enroll in Marian. In the following decade interest in Central and South American countries was strong; lectures, special cultural programs, social events reflected the Latin American theme. A campus organization was eventually established, the Inter-American Club, a most active, stimulating club including among its supporters at one time close to one-third of the student body. This was probably due to a great extent to its excellence in organization and to effective leaders who included in the program of the club a wide range of

activities: social, cultural, and intellectual.¹ The Inter-American Club sponsored some of the most popular entertainments and, on the other hand, promoted student participation as speakers and as discussion leaders in formal academic programs on Latin America.²

Not quite as numerous as the Latin American students, but yet important were the students from European and Asian countries. In the later 1940's the college welcomed student war refugees from Communist-controlled East European countries: Lithuania, Yugoslavia, and Hungary. These students had received scholarships offered by Marian College through the War Relief Services of the National Catholic Welfare Council located in Washington, D.C.³ The original three, and also other refugee students who came to the college, influenced the students and faculty in informal ways, through casual conversations, sometimes in class discussions, and occasionally through formal talks on their countries and cultures. This was also true of the students from West European countries who came to study at Marian. These students had no organization of their own, but were active participants in the World Affairs Club when it was established. In fact, the international students were among the most active in the organization.

Oriental students, on the other hand, found still other outlets of interest and influence. In the early fifties students from Japan, Hong

¹"Club Objectives Merge Cultures Of All Americas," The Phoenix, 8 (November, 1944), p. 1. Date of organization is given as November 10, 1944. See the membership list in the book of minutes and clippings of the activities of this club. Inter-American Club MC-OSA.

²"Minutes of Inter-American Club Meetings," MC-OSA.

³The Phoenix, 12 (November, 1949), p. 1.

Kong, Vietnam began to arrive at the college,¹ to be followed sometime later by students from India, the Middle East and Africa. It was the students from the Asian nations that made a very definite impact on the college insofar as their presence on campus created an interest in the East, an interest which, in time, was to lead curriculum revision to include course offerings on Asia in the academic program. In the early fifties, however, the influence of the international student seemed to be strongest on student affairs level. Probably the most ambitious program featuring the students was a series of lectures they gave on contemporary life in their own countries.²

As enrollment increased new clubs and organizations emerged on campus. Departmental clubs as the Inter-American Club, Home Economics Club, Science Club, World Affairs Club and the Aquinas Literary Guild were active in the late forties.³ New religious organizations were formed, one in 1945, the Legion of Mary, and a second in 1950, the Third Order of St. Francis.⁴

Summary

Under the strong, capable leadership of Sister Mary Cephas, and, after 1950, Sister Mary Kevin, the college strengthened the academic program which had been carefully established in 1941. The objectives of the

¹See issues of The Phoenix, 1950-1954. MC-PO. These students had received scholarships offered by Marian College through Catholic mission centers in their respective countries.

²Ibid.

³See issues of The Phoenix, 1945-1951. MC-PO.

⁴Ibid.

college were clearly defined, the program of academic studies was expanded and reorganized, general education and degree requirements were more sharply outlined, while the teacher education program was revised according to the most recent Indiana teacher education requirements. A major curricular innovation was the introduction of a Medical Technology program. In 1952 and 1953 the entire curriculum was very thoroughly reviewed by special faculty committees.

The administration sought and obtained permanent affiliation with the Catholic University of America, unqualified membership in the National Catholic Educational Association, and standard approval of its teacher education program from the State Department of Public Instruction. The college was less successful in its attempt to gain regional accreditation.

Through very careful financing and some success in fund raising the college was able to expand student financial aid increasing the number of honor scholarships, tuition grants, and service contracts available to its students. A significant number of the students were dependent on such financial assistance to remain in college throughout this period.

During the war years and immediately thereafter student activities of the college reflect trends and interests common to many women's colleges of the times, including student war-time programs and student interest in inter-collegiate organizations. The presence of a larger number of foreign students contributed a new dimension to student life at Marian College.

CHAPTER VII

THE COLLEGE PROPOSES TO EXTEND ITS SERVICES JANUARY, 1953, TO AUGUST, 1954

Two years after the end of the Second World War, Marian College launched its first major building project, the first phase of a two-pronged expansion program that was to culminate in the extension of service to all Catholic youth of the archdiocese--both men and women. With the completion of the new college buildings--a residence hall for women, a gymnasium and recreation center and an arts and science building connected to a chapel and auditorium--Marian College prepared to meet the requests of the Most Reverend Paul C. Schulte, Archbishop of Indianapolis, to offer opportunity for higher education to the young men of the Indianapolis area. Sister Mary Kevin Kavanagh, O.S.F., president of Marian College, directed the college through the preparation period to a successful establishment of the first Catholic coeducational college in Indiana.

Physical Expansion

With the lifting of war-time restrictions the plans for the expansion of existing physical facilities were actualized in the construction of a residence hall and gymnasium in 1948 followed by the completion of the administration-classroom building in 1954. This last date coincided with the admission of men students to Marian College marking its first year as a coeducational institution.

Plans for expansion.--Soon after the administrative officers of 1941 had assumed their respective duties, the United States became involved in

World War II. This necessitated shelving earlier building plans for an indefinite period pending the outcome of the world conflict. The delay, however, permitted additional time for study and revision of plans in the light of post-war needs.¹ Marian's plan, reflecting the general pattern of post-war building projects on college and university campuses in Indiana, called for a residence hall with adjoining gymnasium and a classroom building for the arts and sciences.² This latter "E"-shaped building, with connecting wings for the chapel, science laboratories and auditorium, would also house the administration offices.

Mother Mary Clarissa, founder of Marian College,³ was chief fund-raiser for the building project during her active years as president and after her retirement. Apart from the Founders Association which was established in 1943, she organized several special fund drives through the teaching Sisters of the Oldenburg Congregation.⁴

A two-stage building project.--Marian College officially commenced its expansion program with the ground-breaking ceremonies on October 14, 1947. Dignitaries present at this historic occasion included the Most Reverend Paul C. Schulte, Archbishop of Indianapolis, chancellor of the

¹"Minutes of the Faculty Meeting, September 10, 1944." Minutes of Faculty Meetings, 1937-1950 MC-OR.

²"Hoosier Colleges and Universities Budget Millions for Education," Indianapolis News (October 25, 1945), pp. 1, 12.

³Mother M. Clarissa Dillhoff, O.S.F. died at the age of ninety-two at the Motherhouse of the Sisters of St. Francis, Oldenburg, January 29, 1957, where she had been in residence since retirement from active duty in 1950. As a memorial to Marian's founder and first president, the college installed a carillon in the fall of that year. "College Presents Carillon As Memorial," The Marian Phoenix, 21 (October, 1957), p. 1.

⁴Record of Scholarships and Endowments, Founders Associations and Donors. MC-OD. "Pennies Build Fund; Priest, Laity Unite to Furnish Chapel," The Phoenix, 18 (December, 1954), pp. 1, 3. MC-PO.

college, Right Reverend Henry F. Dugan, chancellor of the archdiocese, Very Reverend John J. Doyle, Chaplain of Marian College, Reverend Francis J. Reine, faculty member and future president of the college, Mother Mary Clarissa, President, Sister Mary Cephas, Dean, Mr. August C. Bohlen, architect, and Mr. Francis A. Wilhelm, contractor. In a brief talk to the faculty and students the Archbishop said:

We have blessed the ground with the blessing of Holy Mother Church, asking a blessing on the building and more than that, on the students, all the people who will live and work there and, above all, all those who will pray there. This morning's ceremony, although simple, has a deep significance. We hope that you will remember it always and let that same thought permeate your life--that God must be first.¹

In the spring of 1948 construction of the concrete foundations for the two large multi-purpose buildings was completed.² Work on the superstructure of the residence hall and the gymnasium, the first of the two large buildings to be constructed, continued slowly throughout the summer and winter months of 1948, thus, postponing anticipated use for the 1948-1949 school year.³ However, by May, 1949, the new gymnasium and recreation center was the site of three end-of-the-year activities--the annual spring concert and campus queen crowning, an all-school dance, and commencement exercises. The graduating class of 1949 with its forty-three members was the first to receive baccalaureate degrees at the first Sunday afternoon

¹"Archbishop Schulte Launches Marian Expansion Program," The Phoenix, 11 (October, 1947), p. 1. MC-PO. See also "Minutes of the Faculty Meeting, October 5, 1947." Minutes of the Faculty Meetings, 1937-1950. MC-OR. For a picture of the ground-breaking ceremony in a local newspaper, see The Indianapolis News (October 15, 1947), p. 1, part II.

²See The Phoenix, 11 (March, 1948), p. 1, for a picture of the work on the new building site. MC-PO.

³"New Marian College Building to Welcome Students in the Fall," The Phoenix, 11 (May, 1948), p. 1. MC-PO. See also "Marian College Building Begun," The Indianapolis Star (June 8, 1948), p. 1.

exercises--a precedent in the history of Marian College.¹ For the next five years, the new gymnasium with its temporary stage was to be the setting for similar commencement exercises, student assemblies, college convocations and dramatic performances, including the centenary Pageant given in January, 1951. The last production, written and directed by members of the Marian College faculty and pooling the talent of Marian College, St. Mary's Academy, Holy Trinity, St. Rita and St. Michael schools and the college kindergarten,² commemorated the foundation of the Sisters of St. Francis.³

September 11, 1949, witnessed the formal dedication of Clare Hall, the new residence for women named in honor of Mother Mary Clarissa, and the new recreation-social building with gymnasium, recreation hall, and physical education instructor's suite. Modern in architecture and appointments, the two-story residence building contained a temporary chapel, recreation rooms, dining-rooms for students, faculty and guests, a well-equipped kitchen, infirmary and doctor's suite, student lounge and one section of classrooms. Residents' rooms, accommodating two students each, were located on the second floor.⁴ Until 1953, when construction of the

¹"Archbishop Confers Degrees," The Phoenix, 12 (May, 1949), pp. 1, 4. MC-PO.

²Kindergarten, established in September, 1949, was located on the first floor of Alverna Hall. It existed until September, 1954. See "Pre-School Tots Enroll at Marian," The Phoenix, 12 (May, 1949), p. 3. MC-PO.

³"Sisters of St. Francis to Observe Centenary of Foundation In January," The Phoenix, 14 (December, 1950), p. 1. MC-PO. The Pageant, "By the Light of His Star," was written by Sister M. Olivia Frietsch and directed by Sister Mary Jane Peine.

⁴"Marian College Facilities Expand as 2-year Plan Reaches Completion," The Phoenix, 13 (October, 1949), p. 1. MC-PO.

"Dedication of Marian College's Clare Hall to Take Place This Sunday." The Indiana Catholic and Record (September 9, 1949), pp. 1, 3.

administration-classroom building was resumed, Clare Hall also housed the administration offices.

The second phase of the expansion program was realized in the late summer of 1953 when construction was resumed on the administration-science buildings, chapel, and auditorium. As a result of the decision of the board of trustees for Marian College to become coeducational, earlier blue-prints of the proposed one-and-a-half million dollar structures were modified slightly from the original plans drawn up in 1947.¹ Construction of the new buildings progressed steadily throughout the next year making it possible to schedule dedication on December 8, 1954. The arts and science buildings were ready for use, however, in September. Dedication of the Bishop Chartrand Memorial Chapel of Mary Immaculate, the new administration building, auditorium and Scotus Science Hall was the nucleus of a three-day observance. Archbishop Paul C. Schulte officiated at the dedication services with clergy, religious and representatives of colleges and universities as special guests.²

The new building.--Modern in design the three-story administration building of brick with Bedford stone trim, provides facilities for offices, faculty rooms, and reception rooms on the first floor, general classrooms and conference rooms on the second and third floors, and bookstore, men's lounge, women's lounge and snack bar on the ground floor.

The Dun Scotus Science Hall, which constitutes the middle wing of the "E"-shaped structure, houses spacious lecture rooms and well-equipped laboratories for biology, physics, and chemistry in the first, second and third floors respectively.

¹"Work to Begin on 3-Story Administration, Science Hall," The Phoenix, 17 (February, 1953), p.1. The first page carried architect's drawing of the projected administration buildings. MC-PO.

²"Archbishop Schulte Officiates at Dedication Ceremonies," The Phoenix, 18 (December, 1954), pp. 1-5. MC-PO.

Forming the west wing of the administration building, the auditorium has a seating capacity of 825. Special features include a spacious stage equipped with flying grid, tiered, staggered seats, excellent acoustics, and a balcony with projection booth.

The Bishop Chartrand Memorial Chapel of Mary Immaculate, which seats over 600 in the nave and gallery, is located at the extreme east of the new building. Of modern Gothic architecture, the chapel features interior walls of St. Meinrad limestone and a marble sanctuary with an altar table of black-gold marble resting on eight cylindrical pillars of the same material. The altar table itself stands on a three-step predella of pine green marble. Hand-carved crucifix and statues, bronze and black gold marble Stations of the Cross, and the highly-prized Aeolian pipe organ transferred from the former Allison mansion add to the beauty of the chapel. A bronze memorial plaque honoring Bishop Chartrand, fifth bishop of Indianapolis, was presented by the Most Reverend Joseph E. Ritter, now Archbishop of St. Louis, former archbishop of Indianapolis.¹

Completion of the new building brought to fulfillment the desires and dreams of the administration and faculty of Marian College and also marked the beginning of a new era in the history of the college.

Extension of Services

Concurrent with the decision to revive the building program was the equally important decision to change the status of Marian College from that of a college for women to that of a coeducational institution. This decision was to exert a comprehensive and profound influence upon the future development of Marian College resulting in changes in administration and organization, expansion of curricular offerings together with a concomitant increase

¹Ibid.

in faculty, and an enlarged student body. Constant, though, remained the objective of the college to provide for all its students an education in the liberal arts and sciences based upon the Catholic philosophy of life.

Need and response.--Archbishop Paul C. Schulte's desire for Catholic higher education opportunities for the young men of the Indianapolis archdiocese, coupled with his personal knowledge of the physical expansion program at Marian, led to his voicing his request to the Sisters of St. Francis to extend their educational services to the young men of the archdiocese. The Archbishop's request, made known to the board of trustees on August 16, 1950 by Mother Mary Cephas, newly elected Mother General of the Sisters of St. Francis, received thoughtful and prayerful consideration.¹ At first the proposal was not too enthusiastically received. However, as the Archbishop continued to press the urgency of the need, and as his purpose to strengthen Catholic family life through a better education of the fathers of families became more dominant in his appeals, the request was viewed in a more favorable light.² Final approval by the board of trustees was given at its meeting on January 17, 1953³ and was made known to the public early in February.⁴

¹"Minutes of the Meetings of the Board of Trustees, August 16, 1950." Marian College Board of Trustees ACIC.

²Interview of the writer with Mother Mary Cephas Keller, August 4, 1965.

³"Minutes of the Meetings of the Board of Trustees, January 17, 1953." Marian College Board of Trustees ACIC.

⁴"Marian College To Be Changed Into Co-educational School," The Indiana Catholic and Record (February 13, 1953), pp. 1, 3, 12.

"Marian College to Open Doors to Men Next Year," The Indianapolis News (February 13, 1953), p. 1.

"Vast Improvement Will Change Marian to Coeducational College," The Indianapolis Star (February 14, 1953), p. 8.

In his pastoral letter to the Catholics of the Indianapolis archdiocese at the time of the official announcement of Marian College's coeducation program, the Most Reverend Paul C. Schulte summarized his views on the necessity of Catholic higher education for the young men of the archdiocese:

Ever since coming to Indianapolis as your Archbishop we have felt the need and the lack of a Catholic college for the boys of the city and our Archdiocese. Indianapolis is today the largest city in the whole of the United States without Catholic college facilities for boys. Many cities much smaller enjoy this blessing. Indianapolis should not be the exception.

The aim of true education in all its grades and degrees must ever be to fit man to take his rightful place in the world and equip him to utilize to the best advantage his God-given talents in the service of his Creator, himself, and the society in which he lives, so as to merit the acclaim of heaven for his efforts.

The world in which the youth must take his place and work today is much different from that of a generation or two ago. Science in its many new phases has entered not only the laboratory but the factory and office as well. An informed intelligence is much more in demand than the brawn of yesterday.

A mere high school education is no longer sufficient to cope successfully with the demands which even the ordinary shop and factory make upon their working personnel. The young man that goes into the world without at least a year or two of college is at a distinct disadvantage.

Yet a late survey has shown that only a small percentage of the boys coming from our Indianapolis Catholic high schools have gone on to college. We are aware that God has not given to all the mental talents to profit a great deal from advanced studies, but we do think that any body whose high school grade is average and above, should be encouraged and be given the opportunity for further study.

The cost of founding and maintaining another college exclusively for boys would be prohibitive and would entail a tuition charge that would defeat our purpose, which is to provide a college education at a cost within the reach of all. We believe we have found the answer. Through agreement and in cooperation with the Sisters of St. Francis, we propose to make our local Marian College a coeducational institution staffed by a mixed faculty of sisters, priests, and lay-professors.¹

The College seeks support for its venture.--To meet the needs identified by the archbishop, Marian College sought support from the clergy, religious,

¹"A Word From the Archbishop," The Indiana Catholic and Record (February 13, 1953), p. 1.

and laity in the archdiocese. Pastors and assistants of the parishes, principals, and teachers in Catholic high schools, parents and potential students--all groups were reached by the public relations program established by Sister Mary Kevin, president of Marian College.

Enlisting the assistance of Indianapolis business men, Sister Mary Kevin organized a publicity committee in November, 1953, "to put before the public what Marian College has to offer the people of Indianapolis, to assist in the recruitment of students and to enlist the cooperation of interested persons in furthering Marian College objectives."¹ A major goal of the committee was to enlist the cooperation and support of pastors and assistants of all the parishes of the Indianapolis Archdiocese for the purpose of establishing a parish scholarship program. By May, 1954, twenty-five parish scholarships and tuition grants had been offered with twenty-four of them already accepted by incoming students.² The committee directed the regular recruitment efforts of the college with individual members personally visiting high schools in Indianapolis as well as a considerable number of them located outside Indianapolis.

Sister Mary Kevin, who was largely responsible for the success of this venture, was president of Marian College from 1948 to 1954. A native of Indianapolis, Sister Mary Kevin received her early education at Cathedral grade school, St. Mary Academy, and Immaculate Conception, a Junior College at Oldenburg where she entered the novitiate of the Sisters of St. Francis in 1931. After receiving a B.A. from the Athenaeum of Ohio, Sister Mary Kevin continued with graduate studies at both the Catholic University of America and the University of Cincinnati receiving her doctorate in English

¹Report of the President, 1953-1954, p. 2. MC-OP.

²"Minutes of the Faculty Meeting, May 2, 1954," Minutes of Faculty Meetings, 1950-1956 MC-OR.

from the latter institution. In 1943 Sister Mary Kevin was appointed head of the English department at Marian, and five years later, became president of the college upon the resignation of Mother M. Clarissa. Her relatively short administration was marked by the completion of Clare Hall and the near-completion of the new administration building and science hall. Her untiring and dedicated efforts paved the way for the smooth transition from a women's college to a coeducational institution.¹

Preparation for Coeducational Program

The major decision involving the change to coeducation necessitated an intensive study of the formal organization of the college together with an identification of the responsibilities, rights, and duties of the college personnel. Of top priority, too, was an evaluation of present curricular offerings, selection of additional faculty personnel, and close scrutiny of admission and graduation requirements.

Formal organization.---The by-laws of Marian College (1937) served as the constitutional code during the first years of operation, but these were rather limited in scope treating only the duties and responsibilities of the board of trustees.² By the spring of 1942, responsibilities of

¹"Student, Faculty, Alumnae Mourn Former President," The Phoenix, 18 (February, 1955), p. 1. MC-PO. Sister Mary Kevin Kavanagh, O.S.F. died at Margaret Mary Hospital, Batesville, Indiana, February 5, 1955. Faculty, Alumnae, and students attended funeral services, February 8, at the Motherhouse, Oldenburg, Indiana. Among the relatives present were Sister Clarence Marie Kavanagh, O.S.F., college librarian, sister of the deceased and Reverend Richard Kavanagh, Cousin. A lectern stands in the college chapel in memory of Marian's second president.

²By-laws and Statutes of Marian College, 1937. AMC. In 1939 the inspector from the Catholic University of America recommended that a college constitution be written. He submitted a sample document for examination. For the recommendation, see "Report of Inspectors of Marian College, March 3, 1939," by J.M. Campbell, p. 6. CUA File AMC. In same file, see also letter of Dr. Campbell to Sister Mary John Broderick, March 24, 1939, and the sample constitution sent by him.

executive officers and of faculty members were defined for inclusion in a report made by the college to the Catholic University of America for continued affiliation with the university.¹ The list of duties appearing in this report seems to have been the working model for the actual compilation of the first statutes of Marian College which in the following years had been drawn up by the Committee on Statutes and in January, 1944, submitted to the board of trustees who approved them.² Major revision of the statutes occurred in 1950,³ describing the changed role of its chief officers, president and dean, and in 1954,⁴ providing for desired changes as the college planned to admit men to the student body.

Administration and faculty.--By the 1944 statutes, the president, as chief executive of the college, had the responsibility of carrying out the policies and regulations approved by the board of trustees and was responsible directly to the board on matters pertaining to the government and administration of college affairs. It was clearly stated that it was the president who was to act as the liaison person between the board and the college.⁵ To the president, also, was ascribed the authority of supervision and direction over all departments of the college and the right to preside at meetings of the faculty. The president, according to the statutes, was also to be active in raising funds for the college and was to

¹Copy of a report of Marian College to the Catholic University of America, April 4, 1942. CUA File AMC.

²"Minutes of the Meetings of the Board of Trustees, January 5, 1944." AMC.

³Statutes of Marian College, Revised, 1950. AMC.

⁴Statutes of Marian College, Revised, 1954. AMC.

⁵Statutes of Marian College, 1944. AMC.

represent the college in educational and social functions.¹ In actual practice the activities of the president were not as decisive in the over-all development of the college in the 1940's since attention was focused more intensively on internal affairs, particularly on the further development and strengthening of the academic program.

This was reflected in the statutes of 1944 which describe the dean as director of "the educational activities of the college, and particularly, the administration of the work of the faculty," and as the "chief adviser to the President on institutional policy and college problems."² It was the dean who was to formulate the educational policies and present them to the president and faculty for consideration.³ The dean was likewise to act as "executive head of the college in the absence of the President."⁴ Other duties included supervision of curricula, courses, and methods of instruction, educational counseling of students, and institutional representation at meetings of educational associations.⁵ This situation was changed in 1950 when the president of the college also served as dean of the faculty,⁶ while the former office of dean was changed to that of dean of studies. However, this change was of short duration, and in 1954 the offices of president and dean were restored to separate offices with expanded duties and greater responsibilities.⁷

¹Statutes of Marian College, 1944. AMC.

²Ibid.

³Ibid.

⁴Ibid.

⁵Ibid.

⁶Statutes of Marian College, Revised, 1950. AMC.

⁷Statutes of Marian College, Revised, 1954. AMC.

An administrative office, coordinator of student personnel service, created in August, 1951, but lasting only until the coeducation change in 1954, resulted from the organization of a formal guidance program developed during the spring of 1951. The office of dean of women was thus changed to dean of residence with responsibility for the "guidance of students who reside on campus and the care of the residence quarters."¹

A registrar, a librarian, and a bursar completed the list of executive officers of the college each engaged in the duties as indicated by the statutes.² By 1954 each office received greater responsibility in directing the affairs within its sphere of action.³

The trend toward specialization of activities and decentralization of decision-making in the administrative positions apart from one office of either president or dean carried over into faculty affairs as well. In the 1944 statutes, only duties are listed for the faculty to perform, whereas, in 1950 and in 1954, rights and opportunities are also stated. Thus, the revised statutes in 1954 reflected the changes in administration and control, a trend toward greater faculty involvement in policy-making and increased specialization of responsibilities necessitated by an expanding student body.

College personnel.--Although the Sisters of St. Francis, who founded the college in 1937, retained full control, it was deemed necessary with the change to coeducation to appoint a member of the archdiocesan clergy as president of the college. The announcement of the appointment of

¹Statutes of Marian College, Revised, 1950, Amendment I, August 10, 1951. AMC.

²Statutes of Marian College, 1944. AMC.

³Statutes of Marian College, Revised, 1954. AMC.

Reverend Francis J. Reine, S.T.D., was made by the Archdiocesan Chancery and Sister Mary Kevin, president of the college, on January 6, 1954.¹

Reverend Francis J. Reine, former theology instructor at Marian College, returned to the campus for the spring semester as president-elect to assist with preparations for the coeducation program, especially in the areas of public relations and recruitment. Sister Mary Olivia, Director of Teacher Education for eleven years at Marian, became the new dean of the college. Sister Mary Karen Zahn, French instructor, was named dean of women while a member of the archdiocesan clergy, Reverend Paul C. Courtney, was appointed to the new administrative position as dean of men.

The teaching staff was enlarged to include additional qualified instructors in the areas of theology, psychology, history, business administration, speech and physical education.²

The curriculum and college requirements.--The shift from a college for women to one for men and women came at a time when Marian College was in the midst of curriculum evaluation with special emphasis upon general education and its relation to the objectives of the college.³ Whatever curriculum, or policy, changes were necessary seemed to be smoothly taken into the already existing machinery set up for possible curriculum changes. During the spring semester of 1953-1954 faculty members in all departments

¹"Father Reine to Assume Presidency in September," The Phoenix, 17 (January, 1954), p. 1. MC-PO.

"Marian College President Named," The Indianapolis News (January 6, 1954), p. 1.

"Fr. Francis Reine Appointed President of Marian College," The Indiana Catholic and Record (January 8, 1954), p. 1.

²"New Administration, Larger Faculty Mark First Coeducational Year," The Phoenix, 18 (October, 1954), p. 1. MC-PO.

³North Central Study Committee, Minutes of Meetings, 1953-1954. MC-OD.

considered course offerings in the light of the shift to coeducation.¹ Expansion of course offerings seemed necessary but there was no basic change in curriculum organization, or in the objectives of the college. New majors in business administration and accounting increased the course offerings in the department of economics.²

General education requirements remained the same, as did graduation requirements. In the area of admissions, a slight change was made from "prescribing" certain high school units to "recommending" that high school preparation include certain units. This, however, was stated as such only in the catalogs from 1954-1961.³ After 1961, required units were again listed.⁴

Summary

The years preceding 1954 found Marian College preparing to expand its physical facilities--a major development that led to the request by the Archbishop of Indianapolis to offer opportunities for higher education to the young men of the archdiocese.

Clare Hall, a residence for women, with adjoining gymnasium, was the first of the structures to be completed. It was ready for use in September, 1949. Construction of the administration-science building, although temporarily postponed, was resumed in 1953. Completed in time for the opening of the 1954-1955 school year, it welcomed both men and women students to share with the new administration and enlarged faculty the experiences and challenges of Marian College's first year as a coeducational institution.

¹Ibid.

²Ibid.

³Marian College Catalogs, 1954-1955; 1955-1957; 1957-1959; 1959-1961.
Catalogs MC-OR.

⁴Marian College Catalog, 1961-1963. Catalogs MC-OR.

CHAPTER VIII

MARIAN COLLEGE, FIRST CATHOLIC COEDUCATIONAL COLLEGE IN INDIANA SEPTEMBER, 1954, TO AUGUST, 1962

With the admittance of male students in September, 1954, Marian College became the first Catholic coeducational college in Indiana. Challenges presented by the new program were successfully met by faculty and students alike. Marian's first priest-president, the Reverend Francis J. Reine, S.T.D., worked tirelessly to present the college to the public and to gain supporters for the new coeducational institution. The entire faculty under the leadership of the dean, Sister Mary Olivia Frietsch, O.S.F., participated in curriculum development, policy-making and institutional appraisal. They were determined to make the transition to coeducation a successful venture in the shortest possible time for regional accreditation was the immediate prize awaiting the outcome. After the first coeducational class had graduated in 1958, the transitional nature of this period began to wane while experimentation in curriculum programs and the preliminary phase of a full-scale development program emerged.

Marian College in Transition

Efforts of the first years of the coeducation program were necessarily directed toward successful achievement of the undertaking. Thus, the transition period, chiefly 1954-1958, was decidedly marked by curriculum and policy development to meet the needs of a changing, growing student population. Accompanying the internal academic and personnel development was the search for new groups and patrons to assist the college in public relations

affairs and financial support. The college, too, responded to an ever-widening sphere of community service.

The first year as a coeducational college.--On Thursday, September 23, 1954, the day classes began in the new period of Marian's history, one hundred sixty-one freshmen joined a smaller group of upper-class women to initiate the new administration-classroom building. It was evident that publicity and recruitment efforts had been effective. The 1954 freshman class had actually tripled the previous year's full-time freshman group while it showed an increase of fifty per cent over the total of the 1953-1954 enrollment of regular five-day students. Though the proportion of men and women students were about equal in the freshman class (forty-six per cent, men; fifty-four per cent, women), only six men had transferred with advanced standing. Since college officials did not expect many men to register for the upper classes, this fact was not a disappointment. Thus, the composition of the student body in the first year of coeducation was about twice as many freshmen as other students and twice as many women as men.¹

While the large enrollment was gratifying, college officials realized that the imbalance among men and women and among freshmen and upperclassmen would pose an adjustment problem. The president's message to the college community appearing in the first issue of the college newspaper encouraged the generous cooperation of all as the means to achieve harmonious blending of "new interests and new traditions . . . with those of the past." President Reine reminded his readers:

As a body grows, it becomes not an entirely new being, but retains its identity; it increases in size, in strength, in power. During its period of growth a body develops with an harmonious blending of old and new. Such also is the growth of our school. Marian

¹Enrollment Book, 1954-1955. MC-OR. See Appendix B for chart of total enrollment, 1937-1962.

²The Phoenix, 18 (October, 1954), p. 1.

College retains its identity; its aims and purposes and ideals remain. But there is expansion in physical size, in curriculum offerings, in extracurricular activities, in student body, in faculty. Its power to serve its students and the community increases. New interests and new traditions arise to blend harmoniously with those of the past.¹

The president continued by inviting the entire college community to participate cooperatively in the development of Marian. He wrote:

It is our privilege not merely to witness this development of Marian, but actually to be a part of it. That this be a healthy growth with a minimum of growing pains depends greatly upon the loyal cooperation of everyone of us who is a part of the college. During these first days of the new school year there has been ample evidence of this necessary cooperation. It is our confident hope it will ever be so.²

Father Reine's first presidential report to the board of trustees contains statements revealing the spirit of cooperation which made the first year of coeducation a successful endeavor.³ Time-honored customs and traditional student activities remained the basic framework of the activities' calendar, with men and women represented on planning committees.⁴ Such activities included Parents' Day, the Christmas Pageant, retreat, high school day, field day, dances and other social events, May crowning and campus queen crowning. The new athletic program for men included intercollegiate competition in cross-country, swimming, basketball, and baseball. Women did not discontinue intercollegiate sports events, but rather added swimming to their volleyball and basketball competition. Men were especially welcomed in choral and dramatic groups. Religious organizations, likewise, drew their share of patronage from among the male group. Though women necessarily

¹Ibid.

²Ibid.

³Report of the President, 1954-1955. MC-OP.

⁴Ibid. See also issues of The Phoenix for the scholastic year, 1954-1955.

held the major offices in 1954-55 in student government, men were well-represented as class officers and on planning committees for school activities and social events.¹

A memorable event in this first year was the dedication of the Bishop Chartrand Memorial Chapel of Mary Immaculate, the administration-classroom building, and the Scotus Science hall on December 8, 1954. The date for this ceremony was planned by college administrators to coincide with the close of the Marian Year, a year of celebration of the centennial of the proclamation of the dogma of the Immaculate Conception. On the day before this feast and dedication ceremony, fifty-two Marian students, twenty-four men and twenty-eight women, formally pledged their loyalty to Mary by enrolling in the Sodality.² As a culmination of the college's participation in the Marian Year, students presented public performances on December 11 and 12, 1954, of a program written and arranged by Sister M. Olivia and Sister Mary Jane. Canticles, prayers, and hymns presented the themes of the Little Office of the Immaculate Conception while tableaux represented a mystery in Mary's life in accordance with each of the seven hours of the Little Office.³

Administration and faculty involvement in a smooth transition.--President Francis J. Reine and Dean, Sister Mary Olivia, exerted leadership in their respective areas of administration to guide the coeducation program to a swift, successful transition. As president-elect in January, 1954, Father Reine commenced his activities in stimulating public support and attracting new friends and benefactors to assist the college. His efforts culminated in the establishment of the Parents and Friends Organization, the Associates,

¹Report of the President, 1954-1955. MC-OP.

²"Sodality Enrolls 52 on Feast of Patron," The Phoenix, 18 (December, 1954), p. 3. MC-PO.

³"Cast, Choral Groups, Audience Take Part in Mary Program," The Phoenix, 18 (December, 1954), pp. 1, 3. MC-PO.

the Advisory Board, and the emerging development program. His activity in professional circles brought educators in Indiana and other mid-West states to learn of Marian College. With several other college presidents in Indiana, Father Reine inaugurated a cooperative research project dealing with intellectual stimulation on the campus. His association with the North Central director of the research project, Dr. Lewis Mayhew, brought new contacts for the president and the college. He was invited by Dr. Mayhew to serve on the planning committee for the presidents' workshop for the annual meeting of the North Central Association in the spring of 1958. The following year his Indiana colleagues elected him vice-president of the Indiana Association of Church-Related and Independent Colleges; he took over the presidency of this association in 1959-1960. He was also active in the Indiana Conference for Higher Education, cooperating with that group to maintain high educational standards in Indiana.¹

Sister Mary Olivia guided the faculty in curriculum development and policy-making and encouraged them to strive for excellence in professional growth and the intellectual stimulation of the students. She brought to her administrative office a firm commitment to the liberal arts. Her experience prior to 1954 included participation on several committees dealing with the problems of a liberal arts college in response to the needs of the twentieth century. As acting-president during Sister Mary Kevin's absence in the second semester of the academic year, 1951-1952, Sister Olivia took the initiative to involve Marian College in the nationwide study on the Christian college. From her first years at the college and throughout her deanship she was vitally concerned and connected with elementary and secondary preparation, being director of teacher education and head of the education department during the

¹For data on the activities of President Francis J. Reine see reports and correspondence in the files of the various organizations indicated in the above paragraph. MC-OP.

'40's and '50's. She was likewise responsible for establishing and directing the formal counseling program and was named coordinator of student personnel services when that office was created in 1951. Under her chairmanship both institutional self-studies for the North Central Association were developed as was the one for the National Council for Accreditation of Teacher Education. Sister also headed five of the eight North Central Study Committees between 1953 and 1961. In her last year as dean, 1961-1962, she assumed the responsibilities of Monsignor Reine, during his prolonged illness. All these varied experiences of the dean and the resourcefulness with which she met each new situation gave promise of a vigorous and creative administration under which the coeducational program was inaugurated.¹

Although the opening date for the coeducation program had been preceded by eighteen months of intense preparation, there remained several areas of development as yet uncompleted when Marian's first scholastic year as a coeducational institution commenced; still other areas were identified as the events of the year unfolded. Thus, the year of challenge exacted intensive efforts for curriculum revision and policy development. Moreover, toward the end of the year most of the faculty participated in the compilation of the second self-study for the report to the North Central Association of Colleges and Secondary Schools.

Curriculum studies involved exploration and development of the pre-professional programs for medicine and law particularly. The mathematics committee carried on extensive research to determine general education needs in the field of mathematics and evaluated course offerings of the department as they related to the major in mathematics and to new majors introduced for the coeducation program.² For a clue to the general education needs, freshmen

¹For data on the activities of Sister M. Olivia see Minutes of Faculty Meetings, 1943-1962 (MC-OR), and Faculty Committee Studies (MC-OD and AMC).

²"Minutes of North Central Study Committee," NCA File MC-OD.

test results from the arithmetic section of the American Council on Education, Psychological Examination were thoroughly analyzed. Faculty members in various departments were requested to complete a questionnaire which would indicate to the committee the specific needs desired for various departments for their students while in college as well as after graduation. Anticipating an increase in the number of students majoring in mathematics was a wise move for only one graduate from 1938-1954 had majored in math while in the eight years following the coeducation change, 22 graduates completed degree requirements as mathematics majors.¹ The committee studying general education requirements in science were unable to complete the study in the first year but resumed their efforts to pursue the problem in the following year until an integrated science program had been developed by 1956 and put into operation on an experimental basis in 1956-1957.

Other matters demanding immediate attention during the first year involved student service and guidance--orientation programs for freshmen, health service and initiation of a student insurance plan--absence regulations, decisions pertaining to grading and the development of an athletic policy as a preliminary step to membership in the Indiana Intercollegiate Athletic Association.²

When Marian College began negotiations for regional accreditation in 1953, administrators became aware of the invaluable professional assistance offered by the North Central Association of Colleges and Secondary Schools through its Committee on Liberal Arts Education joining forces with this cooperative organization, in existence since 1942, whose sole purpose was to

¹Baccalaureate Degrees, 1938-1962. MC-OR.

²"Minutes of Faculty Meetings, 1954-1955," Faculty Meetings MC-OR.

assist member schools to improve various aspects of their educational programs.¹

Receiving directions from summer workshop experience at the University of Minnesota and from campus visits of a coordinator as well as from the plethora of ideas circulated through bulletins and packets of information, the study committee on campus focused its energies each year from 1953 to 1957 on one or more of the major transitional problems facing the college.² These included continued appraisal of general education needs, a revision of the freshman orientation program, study of admission policy and related curriculum matters, preliminary development of a faculty handbook, establishment of pre-professional programs and organization of an integrated science course for general education. In the following four years, attention of study committees was shifted to experimental projects, notably the non-Western studies program and the honors program. An attempt was made also to seek national accreditation for the teacher education program.

Marian College became involved for three years (1956-1959) in a cooperative research project under the direction of Dr. Lewis B. Mayhew of the North Central Association's Committee on Liberal Arts Education, along with Huntington College, Marion College, and Taylor University, all located in Indiana. Representatives from these colleges met at Marian College on January 21, 1957, to decide upon the nature of the project and the research techniques to be used.³ They chose to investigate intellectual stimulation. Faculty members as well as students were asked to assist in the project, submitting data which the committee collected throughout 1957-1958. Faculty members were requested to identify students whom they considered either intellectually stimulated or non-intellectually stimulated while the

¹Notes among letters and reports. NCA File MC-OP.

²See NCA Files in MC-OP, MC-OD, and AMC.

³Letters and reports. NCA File MC-OP.

students were requested to complete checklists and to relate critical incidents which they felt inspired stimulation.¹ At the termination of the study the cooperating institutions continued to apply the findings to their own institutions but did not draw up a formal set of conclusions. For Marian College the three year study had value as a cooperative collegiate activity as well as the immediate interest in the intellectual stimulation of the students.

Though pre-professional programs received special attention during 1954-1955 with the four year outline of courses drawn up for the pre-medicine program and recommendations made for the first and second years of studies at Marian for students who were planning to transfer to pharmacy and dentistry schools, several years elapsed before negotiations were completed with specific graduate and professional schools for direct affiliation with their programs. By 1959 combination programs had been developed with several institutions with details settled for degree requirements at Marian College and requirements for admission to the graduate or pre-professional schools. Thus, four distinct pre-professional programs were offered to students who came to Marian College for their basic general education: medicine and dentistry, medical technology, law, and engineering.² Three committees of faculty members handled the administration of these programs. They likewise guided students in their course of studies, appraised candidates' qualifications for admission to a pre-professional program, and made recommendations to the affiliated school.

After immediate problems of the first year of the coeducational program had been handled, direct attention was turned to matters pertaining to the

¹"The Indiana Cooperative Research Project, Progress Report." NCA File MC-OD.

²Marian College Catalog, 1959-1961, p. 45. Catalogs MC-OR.

faculty itself. The very increase in student enrollment demanded a proportionate growth in the size of the instructional staff. The first years, however, did not witness a significant difference in the total faculty roster as compared to the size of the faculty in the early fifties. There were only two or three more priests and four to five men added to the two dozen sisters and two lay women.¹ However, the changing nature of the composition of faculty personnel was already evident in the few additions made to the staff before increased size became significant. Growth in the faculty was to be primarily in increases among clergy and lay instructors. Indeed, for the first significant increase, occurring in 1957-1958, all but two of the fifteen new faculty members appointed were either priests or lay men and lay women.² This was a very natural trend of events, related to similar patterns of faculty growth in Catholic institutions of higher education throughout the United States.

Thus, recognizing the need for united faculty efforts in the pursuit of the college objectives, administrators and faculty gave serious study to composing a faculty handbook. Beginning in the academic year, 1955-1956, they reviewed and discussed topics to be included. They received professional assistance from the North Central Committee on Liberal Arts Education during 1956-1957 and again in the summer of 1959 when Sister Mary Rachel, registrar, drafted the tentative handbook at the University of Minnesota as a participant in the North Central Workshop there. Thus, after final revisions were made throughout 1959-1960, the first faculty handbook of Marian College was completed.³

¹Marian College Catalog, 1954-1955. Catalogs MC-OR.

²Marian College Catalog, 1957-1958. Catalogs MC-OR.

³Report of the President, 1959-1960, p. 11. MC-OP.

During the five years the faculty handbook was in the process of development, many new policies had to be decided before they could be incorporated into the handbook. This necessitated more committee study and the formal approval by the board of trustees. Matters of major concern were salary, rank, promotion, retirement, insurance, and fringe benefits, all of which were studied by the newly organized Faculty Relations Committee, appointed in 1958-1959.¹ This group including both faculty and administrative representatives worked out tentative proposals which, in time, were submitted to the faculty for consideration.

Financing the coeducational program.---In 1953-1954 the college resumed the building program, begun in 1948, which included the construction of administration and classroom building, a science hall, an auditorium, and a college chapel. The financial responsibility for this capital outlay for construction belonged to the Congregation of the Sisters of St. Francis who held the title to the property and equipment used by the college without charge. With the expansion of the physical plant, however, came increase in the cost of plant operation. This coupled with other sharp rises in operating budget including increase in number of faculty, in clerical assistance, in more and varied services supplied by the college, and in general rise in cost of living demanded an increase in the college income which at this time was derived to a great extent from tuition and fees paid by the students. Consequently, in 1956 and again in 1959 and 1962 the tuition and fees were raised, but not excessively, in order to maintain moderate costs for the student clientele which Marian College wished to serve.²

Even though the college continued after 1954 to depend on tuition and fee income and the contributed services of the clergy and religious on the

¹Report of the President, 1958-1959, p. 5. MC-OP.

²Reports of the President, 1956-1957, 1959-1960, 1961-1962. MC-OP.

teaching staff for eighty to ninety per cent of the financial sources for the annual operating budget, the administrators, especially the president, sought additional sources of support.

An immediate increase in scholarship funds was brought about through the expansion of the parish scholarship program established in 1953-1954 by pastors in Indianapolis for the purpose of annually providing scholarships for students of college age in the parish wishing to attend college and possessing the necessary scholastic requirements. The college president also sought support from several new groups invited to associate themselves with the college interests through such newly created organizations as the Parents and Friends Organization, the Marian College Associates, and the Marian College Advisory Board.

The Parents and Friends Organization was established in the first year of the coeducation program to coordinate the activities of several existing groups and to widen the membership base of college supporters. This moral and material support for the college, however, was only one of its purposes. Equally important aims were "to provide a medium of sociability for the parents of students and/or alumni and friends," and "to provide a means whereby a better understanding may exist between the faculty of Marian College and its supporters."¹ As its major project the Parents and Friends Organization chose to sponsor annually a spring Athletic Awards Banquet. Expenses for the banquet and for the various awards presented to the men and women athletes were to be met through membership dues, proceeds from various socials and from co-sponsorship with the alumni in a program in the fall of each year which would bring to the campus a theatrical or musical program of distinction.

¹Parents and Friends, 1954-1955: By-laws, Article II, Aims and Purposes. MC-OP.

The direct purpose of the Marian College Associates, organized in 1955-1956, was to contribute to college funds for scholarships, student loans, and expenses incurred by the intercollegiate athletic competition.¹ The Associates contributed to the loan, scholarship, and athletic funds.

Of special importance to the college was the creation of a lay advisory board "to advise and assist in matters pertaining to the welfare, administration, and development of the College."² Though the Advisory Board was formally organized during 1956-1957, it had already been in the seminal process of actualization in 1953 when Sister Mary Kevin, president of the college from 1948-1954, organized a group of professional and business men "to assist in presenting Marian College to its constituency and to the general public."³ The initial project of the Advisory Board, and its major concern of the first two years, was to solicit funds and support from business men of Indianapolis for the college's business administration department.⁴ An Advisory Council to the Business Administration Department subsequently was developed consisting of twenty-one business men whom the college could call upon for counsel and financial support.⁵ During 1957-1958, this Advisory Council "contributed \$1550 to meet a particular need to augment the salary budget of the Business Administration Department, offered valuable assistance in launching the Foremanship Development Program and aided in the problem of faculty summer employment."⁶ Members of this Advisory

¹Marian College Catalog, 1957-1959, p. 16. Catalogs MC-OR.

²"Minutes of the Organizational Meeting of the Advisory Board, November 20, 1956." MC-OP.

³"Minutes of the Board of Trustees, January 23, 1954." ACIC.

⁴Report of the President, 1956-1957, p. 6. MC-OP.

⁵Report of the President, 1957-1958, pp. 6-7. MC-OP.

⁶Ibid.

Council also conferred with the faculty committee as it studied and revised the offerings of the business program at Marian.¹

The Marian College Alumni Organization had contributed to Marian College with generous financial assistance since its seminal organization in 1941. Through various fund-raising activities, the alumni were able to make many gifts toward the furnishings of Marian College. During the scholastic year, 1953-1954, a special fund drive designed to solicit contributions on a wider scale was launched to which donations were received from the alumni as a group and from individual members. According to the plan proposed by Sister Mary Kevin, wage-earning alumni each month put aside a small amount for the building fund.² The response was favorable and the members continued to make contributions as a group and on an individual basis during the two ensuing academic years, 1954-1955, 1955-1956.³

In 1957, two years after the death of Sister Mary Kevin, the second president of the college, steps were taken to inaugurate a scholarship fund project in her memory. As the goal to be reached, a sum of \$12,000 was set up, the yearly interest of which was to be used for a scholarship. The project, known as the Sister Mary Kevin Memorial Scholarship Fund was generously supported by the Alumni until 1962 when the desired goal was attained.⁴

The rapid increase in student enrollment resulting after 1954 made expansion of the physical plant a necessity and increased financial assistance was imperative. The Alumni Association directed some of its support to

¹"Minutes of the Meetings of the Advisory Board, 1957-1958." MC-OP.

²"Pennies Build Fund; Priests, Laity Unite to Furnish Chapel," The Phoenix, 18 (December, 1954), pp. 1, 3.

³See Minutes of the Meetings of Marian College Alumni, MC-PDO.

⁴Ibid. See also "Marian College Alumni Newsletter," Vol. 1, June, 1962.

this need. In the fall of 1960, the alumni inaugurated an organized fund drive, the most efficient and extensive of its kind. In October, class chairmen were contacted by members of the Fund Drive Committee and were asked to promote the campaign among the members of their class by means of personal contact and class fund-raising parties. Pledge sheets were sent to each class member, with directions to indicate the choice of application of donation--Sister Mary Kevin Memorial Scholarship Fund, Building Fund, Unrestricted. Due-date for the first contributions was set for December 8, 1960. Progress Reports on the Fund Drive were mailed to all members in January of 1961 listing the sum total received, the percentage of alumni members responding, and the average amount contributed.¹ Subsequent progress reports were sent to the alumni members during the ensuing months, and efforts were made to contact members who had not made contributions. Since its inception in 1960, the Fund Drive has continued to operate and to expand in its scope, receiving the generous support of the alumni, and constituting the chief means of contributions on the part of the alumni.

In addition to the slowly growing financial support accruing from the contributions made by the newly organized groups, Marian College was also the recipient of modest funds from government aid and private foundations.²

In 1959-1960, Marian College received \$7,166 for Student Loans under the National Defense Education Act, to which amount the college added \$800. Since these funds were not available in their entirety until late in the school year, loans were made to six students only. However, the balance of the fund as well as some of the anticipated grant for 1959-1960 was allocated

¹Minutes of Meetings of the Marian College Alumni Association, 1960-1961. See Fund Drive Report in "Marian Alumni News," 4 (June, 1961), pp. 3-4. Alumni File MC-PDO.

²Data for the information on the revenue secured from government aid and private foundations were found in the Financial Reports of the College, 1959-1962 (MC-OB) and the Reports of the President, 1959-1962 (MC-OP).

during the summer to students preparing for the year 1959-1960. During the seven year interval under consideration, the grants received for student loans tripled in amount.

Included among the sources of revenue were the various grants received by the college. Two grants were received from the National Science Foundation both in 1959 and 1961 for the purpose of Inservice Institutes and undergraduate research. In 1959 a grant was made by the Division of Biology and Medicine of the Atomic Energy committee to purchase equipment for radioisotope experiments. During the scholastic year, 1961-1962, the library received two grants, one from the Association of College and Research Libraries Grants Program for the purchase of biographies, and one from the W. K. Kellogg Foundation for the purchase of books useful on the teacher preparation program.

In addition to these grants received by the college, faculty members were recipients each year of substantial grants to pursue studies in various universities throughout the country and abroad.

Community service.--In its turn Marian College was a donor, contributing a variety of services to the Indianapolis community where it had established itself. Probably its most enduring service to the people of Indianapolis was to continue to offer at a very moderate total expense a liberal arts education to the interested and eligible students of college age. The desire to create higher education opportunities for young men and women of average income families had been one of the impelling motives for expanding the college to a coeducational institution. It continued, then, to be a policy of the college to keep college education within the financial reach of this group.

In the fall of 1957 the administration made another move intended to be a service to the Indianapolis community. The president announced that the college was inaugurating an arrangement with the administrators of St. Vincent School of Nursing whereby the first year students of nursing were to enroll in Marian College as full time students receiving academic credit toward degree requirements should they wish to complete studies at some

later date. There were fifty-three student nurses who inaugurated, in 1957, this purchase-of-course program. According to the plan set up, they registered for fifteen credit hours the first semester and thirteen the second semester, including in their program a basic general education course as well as advanced science studies.¹

In a distinctly different area and primarily through the initiative of the Business Administration Department of the college still another project orientated to Indianapolis' needs was launched in 1958. Under the direction of Mr. William Thompson the college organized a Foremanship Development program for the supervisors and foremen of industrial organizations of metropolitan Indianapolis. With collaboration of business executive and professional men, Mr. Thompson drew up a program comprising fifteen sessions led by experts in the various aspects of leadership to be studied. The initial session on February 17, 1958, found 24 men registered. The immediate success of the program led to its repetition the two succeeding years.²

About this time the college seriously entered into the adult education movement, offering both credit and non-credit courses at night. For some years the faculty had been actively participating in a public lecture series known as the Chartrand Lecture Series held regularly, off campus, for residents of Indianapolis.³ In 1961 the college began its own series offering twice a year a program of four or five lectures on widely divergent, but timely subjects. Evening classes were also begun in part in response to requests from in-service teachers.⁴

In addition, faculty members were engaged in a great variety of religious, educational, and civic activities.⁵ Among these were: Pre-Marriage Instruction

¹Report of the President, 1957-1958, pp. 1-2. MC-OP.

²Minutes of Marian College Advisory Board Meetings, 1957-1960. MC-OP.

³See Reports of the President, 1953-1960. MC-OP.

⁴Report of the President, 1961-1962, p. 2. MC-OP.

⁵See Reports of the President, 1954-1962. MC-OP.

for engaged couples; speaking engagements, lectures, book reviews, retreats, radio and television appearances; service to the Red Cross, Civil Defense, Family Service Association, Mental Health Association, and Boy Scouts of America.

During these years Marian also acted as host to a variety of associations and group meetings. Among these were the Indianapolis Archdiocesan Association of Science and Mathematics Teachers, Archdiocesan Social Studies Committee, College Clubs Section of the Indiana Home Economics Association, Regional Council of the National Federation of Catholic College Students, Teacher Training Conference for Supervising Teachers, Executive Committee of the Indiana Collegiate Press Association, Indiana Catholic College Choral Festival, State Meetings of the National Catholic Music Educators Association, Central Indiana Fraternities of the Franciscan Third Order, Meetings of the Indianapolis Catholic Interracial Council, Regional Workshops of National Federation of Catholic College Students, and Indiana Catholic Play Festivals.

The College Achieves Regional Accreditation

With the untried coeducation program having been the major deterrent to accreditation in 1953-1954, every effort was exerted by the administration and faculty to insure the success of the new venture and, thus, gain regional approval as soon as possible. On April 13, 1956, the Commission on Colleges and Universities of the North Central Association of Colleges and Secondary Schools voted to accept Marian College as a member institution. The report of the North Central examiners furnishes substantial data for a summary of the college in the midst of its transition.

A goal of the transition period.--Faculty and administration united their efforts for the achievement of a dual goal--"North Central approbation and the success of the coeducational program,"--realizing that each objective

would be an interacting stimulus.¹ The fact that the coeducational change was the major obstacle to regional accreditation in 1954 motivated college officials to strive for a successful first year of the new program. They hoped that the college could be re-examined before the three year wait-period set by North Central. Early in October Sister Mary Olivia wrote to the chairman for 1953-1954 of the Committee on Colleges and Universities, Paul C. Reinert, S. J., requesting further information pertaining to his suggestion on the possibility of making an earlier re-application.² Father Reinert encouraged Sister to keep North Central informed of the year's progress and to request information regarding a second survey by the office.³ Sister Mary Olivia acted upon his advice, wrote to Mr. Norman Burns, Secretary of the Commission, and received the promise of the Associate Secretary to take her request to the Board of Review at its annual meeting in April, 1955.⁴ At the April faculty meeting, Sister Mary Olivia, anticipating a favorable reply from the Board of Review, appointed various committees to work on the revised self-study.⁵ Permission was obtained; the self-study was completed and submitted to the North Central Association by the first of July.⁶

¹Minutes of Faculty Meeting, October 3, 1954, "announcement by Reverend F. J. Reine. Minutes of Faculty Meetings, 1950-1956 MC-OR.

²Letter of Sister Mary Olivia Frietsch to Reverend Paul C. Reinert, S. J., October 11, 1954. NCA File. MC-OD.

³Letter of Reverend Paul C. Reinert, S. J. to Sister Mary Olivia Frietsch, October 18, 1954. NCA File MC-OD.

⁴Letter of Sister Mary Olivia Frietsch to Norman Burns, November 29, 1954; Letter of M. M. Pattillo, Associate Secretary of the Commission to Sister Mary Olivia, December 3, 1954. NCA File MC-OD.

⁵"Minutes of Faculty Meeting, April 3, 1955." Minutes of Faculty Meetings, 1950-1956 MC-OR.

⁶Letter of Reverend Francis J. Reine to Norman Burns, Secretary, North Central Association of Colleges and Secondary Schools, June 28, 1955. NCA File MC-OP.

Examination and approval.--In October, 1955, Marian College administrators met with a committee of North Central delegates to discuss the college's self-study.¹ Following this meeting, President Reine received word that Marian College was eligible for re-examination.² Appointed chairman again of the examining committee was the Very Reverend Pius J. Barth, O. F. M., Minister Provincial of the Franciscan Province of the Sacred Heart in St. Louis, Missouri, and former chairman of the Department of Education of the Graduate School of DePaul University, Chicago. Doctor W. Boyd Alexander, Vice-President of Antioch College, Yellow Springs, Ohio, was the second examiner.³ They spent January 19 and 20, 1956, on the college campus verifying data, interviewing faculty and students, visiting classes, and discussing various facets of the college with groups of the faculty and students.⁴

At the annual meeting of the North Central Association in Chicago in the spring of 1956, Marian College was among the institutions admitted to accreditation by the Association. The official announcement was sent to President Reine several days later dating the accreditation as of April 13, 1956.⁵

¹"Minutes of Faculty Meeting, November 13, 1955." Minutes of Faculty Meetings, 1950-1956 MC-OR.

²Ibid.

³"A Report to the Board of Review of the Commission on Colleges and Universities, North Central Association of Colleges and Secondary Schools, on Marian College, Indianapolis, Indiana," by P. J. Barth and Boyd Alexander. NCA File MC-OP.

⁴Ibid.

⁵Letter of Norman Burns, Secretary for the Commission on Colleges and Universities, North Central Association of Colleges and Secondary Schools, to Reverend Francis J. Reine, President of Marian College, April 18, 1956. NCA File MC-OP.

Notable among the letters of congratulations received by the college were those of Mother Clarissa, founder and first president, Mother Mary Cephas, chairman of the board of trustees, and dean of the college from 1941-1950, and Sister Mary John, first dean of the college, 1937-1941, and at that time a member of the board of trustees.¹

Achievements and challenges.--According to the North Central examiners, Marian College had, indeed, been successful in its first year of coeducation.² Its adaptation to a changed and increased student body merited their praise. While the college remained committed to the liberal arts objectives which so characterized Marian College prior to 1954, it had met the emerging needs of the coeducation program in curriculum, new faculty, personnel services, varsity athletics for men, and social-recreational facilities.³ The new buildings, under construction at the time of the first North Central appraisal in December, 1953, gave Marian College an enviable record for campus site and physical facilities. And most noteworthy, the building debt had not weakened the financial status of the college since the Sisters of St. Francis had assumed the total financial burden.⁴

The 1953 examiners characterized Marian College as a "youthful and immature, but dynamic" institution attracting students of "average socio-economic status and academic quality" and thus filling "a need for the rapidly

¹Letter of Mother M. Clarissa Dillhoff and Mother Mary Cephas Keller (a letter jointly signed) to Reverend Francis J. Reine, April 13, 1956. Letter of Sister Mary John Broderick to Reverend Francis J. Reine, April 17, 1956. NCA File MC-OP.

²"A Report to the Board of Review of the Commission on Colleges and Universities, North Central Association of Colleges and Secondary Schools, on Marian College, Indianapolis, Indiana," by P. J. Barth and Boyd Alexander, January 19 and 20, 1956. NCA File MC-OP.

³Ibid., pp. 1-2.

⁴Ibid., p. 15.

expanding Catholic population of greater Indianapolis."¹ In 1956, the examiners reported, "Marian College has grown both in maturity and size,"² although student population remained similar in rank and status.³ Students were judged to be "serious and purposeful . . . working hard at their studies and learning a great deal," though lacking somewhat "in intellectual sophistication and critical ability."⁴

Educational qualifications of the faculty were rated "rather high for a small college," about one-third holding doctorate degrees and most others, masters, with a number of the latter group "candidates for higher degrees."⁵ Examiners recognized that there were "enough experienced teachers to give leadership and guidance to the newer ones, and a spirit of helpfulness and cooperation is clearly evident."⁶ The examiners spoke highly of faculty competence and professional attitude toward their responsibilities. They appraised the teaching faculty as "instruction-minded," and alert "to quality of student achievement."⁷ They found students of the opinion that "most of the faculty members were strong teachers."⁸ As in the previous report, however, the investigators felt that more faculty members should be encouraged to

¹North Central Report, 1953, p. 1. NCA File MC-OP.

²North Central Report, 1956, p. 12. NCA File MC-OP.

³Ibid., p. 9.

⁴Ibid., p. 10.

⁵Ibid., pp. 3-4.

⁶Ibid., p. 5.

⁷Ibid., p. 17.

⁸Ibid., p. 9.

undertake scholarly activities, especially publications in their disciplines.¹ While noticing that some of the faculty had made excellent institutional studies and commending their professional interest and devotion since they were done largely "on the fringe of faculty time," they recommended that the college provide, at least for the coordinator of the studies, adequate time to devote to the task.²

An area of need pertaining to faculty growth was likewise noted, though examiners realized the administration was aware of the situation.³ Inauguration of the coeducation program not only permitted an increase in faculty members but also initiated a change in the composition of the faculty. More priests and lay professors were added to the staff. While the priests as well as the sisters would receive "token salaries," lay persons could not be expected to contribute their services to the same degree. For this group, especially, whose numbers would increase, the college needed to engage in policy-making dealing with salaries, tenure, provisions for retirement, insurance, leaves of absence, fringe benefits, and the like.⁴ Such matters were under consideration by a committee appointed by President Reine in November, 1955, to develop a faculty handbook which would clearly formulate such policies and would also present necessary information on duties, responsibilities, rights, and expectations.⁵

The North Central examiners filed a favorable report on administration at Marian College, recognizing personal and professional qualifications of

¹Ibid., p. 5.

²Ibid., p. 16.

³Ibid., pp. 4-5.

⁴Ibid., p. 5.

⁵"Minutes of the Faculty Meeting, November 13, 1955." MC-OR.

the officers.¹ They recommended the organization of a lay group to be an advisory body to the board of trustees, the latter being composed of seven Sisters of St. Francis.² They indicated, likewise, that increased demands in the area of student personnel services would require more centralization and coordination.³ Both suggestions were among items already receiving priority attention by administration and faculty in the shift to coeducation.

Both in 1953 and in 1956 the library was rated as one of the strongest elements of Marian College. The librarian, an exceptionally competent and experienced person, had built up a balanced book collection of 26,000 volumes judiciously selected to support the basic program of studies of the college.⁴ The periodical and newspaper holdings were judged inferior to those of the book collection in that there were too few significant newspapers, scholarly journals, and foreign periodicals.⁵ The annual budget expenditure, however, received 90th percentile rating in comparison with colleges of similar size.⁶ More importantly, the library was well used both by faculty and students. Even with the expansion of stack areas and reading rooms in 1954 when former classroom space became available for library use, there was still constant use of the study areas in the library.

The entire North Central report reflected the general pattern of the growth of a relatively new, vigorous college, interested in developing a solid academic program, in providing excellent educational experiences for young

¹Ibid., p. 14.

²Ibid., p. 15.

³Ibid.

⁴Ibid., pp. 10-12, 23.

⁵Ibid., p. 12.

⁶Ibid., p. 2 of summary sheet.

men and women of the Indianapolis and Indiana area, but slowed down at times by youth and lack of material means in its efforts to move toward its goals. The report itself set certain guide lines for continued advancement in administration efficiency and coordination, academic planning and faculty professional growth.

Curriculum Innovations at Marian College

Though the transition years continue throughout 1954-1962, there is a marked difference in the last half of the period. By 1958 the major adjustment to the coeducation program had been accomplished. The first years of unusual growth and immediate, pressing problems were superseded by years of forward-looking planning and experimentation in curriculum programs. Efforts to provide the means for accomplishing the goals of liberal education resulted in three curriculum innovations. Marian College developed a program of non-Western studies which, mainly through integration with existing courses and the introduction of a few new courses, provided opportunities for increasing students' understanding of cultures other than their own. Another pioneering venture was directed towards a group of students planning to be elementary school teachers. Their program of preparation was revised to include depth study in an academic subject. In order to challenge the superior students to a fuller development of their intellectual capacity and likewise to stimulate the entire student body to academic excellence, Marian initiated an honors program based on interdisciplinary readings and discussions and an independent project. Sister Mary Olivia, dean, perceived the significant contribution Marian College could make to higher education as these three new programs took form in 1958-1959. In her report for that year Sister hopefully anticipated meeting the challenges:

The school has grown in stature during the past few years--as it should have in the light of its unusual growth in size of faculty and student body. Nevertheless, there is ample scope to achieve goals which are unique. Marian College is a school still young enough to establish its standards with calculation and foresight. It need not be just another institution doing whatever others are doing. What the school is and what it becomes depend on the courage and discretion with which it is charted. We would hope that with God's blessing in the years of its maturity it will be an institution bearing the stamp of its own peculiar nature, purpose, and work, giving to its students the right to be different in a better way because they have been fortunate enough to have been under its influence.¹

Non-Western Studies Program for world understanding.--It took more than a decade beyond the Second World War for most American liberal arts colleges to recognize the value and necessity of including in liberal, or general, education the study of major world cultures, not just those of the West. Prior to 1957, the curriculum at Marian College was basically Western-oriented, as it was at most all collegiate institutions in the United States. At Marian, as at other institutions, there was some attempt to develop an understanding of world problems through courses in political science, history and world civilization. This was particularly true with regard to the study of Latin American history and culture. In the early 1940's Marian College already had an active Spanish department which stimulated co-curricular activities in Latin American culture, the most vital organization being the Inter-American Club. It was much later that other international interests developed on campus. Within the decade following World War II interest in cultures of the peoples of the Orient became evident in campus activities, but more importantly in new trends in course offerings.

By 1957 the history department had begun to examine its offerings in the light of world conditions. The exploration led to the inclusion of a course on the Far East treating China and Japan in the nineteenth and

¹Report of the Dean, 1958-1959, p. 9. MC-OD.

twentieth centuries. That same year a new course in comparative religions was also offered. Following this a more formal study was made to ascertain the status of curriculum offerings in all departments. A Committee on Non-Western Studies organized the survey and with the assistance of the entire faculty and administration formulated a plan of action. "The general trend in the plans of the departments for future development was the broadening of the scope of existing courses and further integration of Non-Western materials in these courses."¹ They further agreed that the program should be one "that provides in its formal course of studies and in its planned activities opportunities for all students to develop at least an awareness of and interest in peoples and societies other than Western, and, if possible, to go beyond that to the attainment of an understanding and appreciation of these peoples and societies."²

Committed to the necessity for broadening the base of liberal education, the college adopted four channels through which to achieve this end: faculty professional growth, curriculum development, special programs to supplement the formal courses of study, and increase in library holdings in Non-Western areas. Since the administration was not in a position to add area specialists to the teaching staff, it endorsed the policy of retraining interested faculty members then on the staff to assume the responsibilities for the direction and teaching of the Non-Western studies. Two steps were immediately taken, the first, a formal study off campus by a few faculty members and, second, the organization of faculty seminars on Non-Western areas conducted on campus with guest leaders.

Faculty travel in Non-Western countries, formal study at recognized centers specializing in Non-Western studies, and participation in national and

¹ Report on Non-Western Studies, p. 4. Faculty Committee Studies MC-OD.

²Ibid., p. 5.

regional conferences on area studies deepened the knowledge and competence of the faculty in Non-Western areas included in the college program.

By 1962 the core of the Non-Western studies had already been established with the areas of emphasis on the Middle East and East Asia and the theology, history, literature departments coordinating offerings in these areas. Integration of Non-Western materials into well established courses was also effectively accomplished by still other departments. In addition to formal courses on the Non-West, provisions were made for cultural programs for the entire student body and special lectures by area experts. Noteworthy among the latter were the regular visits of the foreign area specialists of the American Universities Field Staff¹ who annually spent several days on campus meeting with classes, leading seminar discussions and addressing college convocations. The presence of these specialists on campus stimulated general interest in the Non-Western studies and led to effective support of the programs by faculty and students.²

The expansion of library holdings in Non-Western subjects kept pace with the curriculum developments. Attention at first was given to the selection of basic materials in each of the areas to be emphasized in the Marian College program and in the following years the collection continued to be expanded to include newspapers and periodicals as well as books. Within a four year period not only had the library needs been well outlined and realized but the Non-Western program itself had become an integral part of the college program of studies. This had been accomplished for the most part within the framework of resources, potential, and initiative of the college staff. Recognition of this fact was given in a national study made in 1963-1964

¹Ibid., p. 10.

²Ibid., p. 11.

on Non-Western studies in undergraduate colleges where it was pointed out what interested and committed colleges could accomplish in this area of study without unusual outside assistance.¹

Honors Program for intellectual stimulation.--Research, study, and discussions on intellectual stimulation and improvement of college teaching occupied the attention of faculty and administrators during 1956 to 1959. Some members of the faculty followed the empirical methods of the cooperative research project carried on with several other Indiana colleges to identify intellectually stimulated students and incidents which inspire stimulation while others studied means to improve instruction at Marian College especially as it related to the superior students. Throughout 1958 and 1959 a program of studies was developed to stimulate the "superior students to a fuller development of their intellectual capacities through additional and more advanced work than is normally given in the classroom and in class assignments, and through them, a general intellectual stimulation of the college climate."² The Honors Program, as it developed, attempted to achieve this goal "through the enrichment of the participants' undergraduate experience by broadening his knowledge in all academic areas, through the encouragement of independent study and cultural advancement, and by providing the opportunity for intensive work normally in his major field of study."³

More specifically the Honors Program operated as bi-weekly interdepartmental seminars based upon assigned readings in the areas of world literature, history and the social sciences, the natural sciences and mathematics,

¹Association of American Colleges, Non-Western Studies in the Liberal Arts Colleges, pp. 170-183. Washington, D.C.: Association of American Colleges, 1964.

²"Meeting of the Honors Program Committee, October 28, 1958," Faculty Study Committees MC-OD.

³Bulletin of Honors Program. Faculty Study Committees MC-OD.

and theology and philosophy, each area treated during one semester of the sophomore or junior years. This curriculum enrichment program involves faculty members from many departments who assist in selecting readings, conducting seminars, reading critiques, and guiding seniors in their independent projects. Participation in the Honors Program is not compulsory. Students are formally admitted at the end of the freshman year, selection being based upon test scores, grade point (two, on a three-point scale), faculty recommendations, and personality factors. Special recognition is afforded to students participating and completing the program. Honors degrees are conferred on those who, in addition to completing the program, maintain a 2.5, or above, overall grade point average.¹ In June, 1962, eight seniors satisfactorily completed the experimental Honors Program with two of them receiving honors degrees, the first such degrees awarded by Marian College.²

Academic major for elementary teachers.--Since 1948 Marian College has required its regular full time students pursuing the elementary teacher education program to fulfill general requirements for the bachelor of arts degree rather than for the bachelor of science in education. (After 1962, the latter was discontinued altogether.) Thus, the idea of providing a liberal education for this group of professionally-orientated students was not new. In 1958, however, because of some flexibility permitted in state requirements for teacher certification, it became possible to organize Marian's program for elementary teachers along lines more consistent with the aims of a liberal education. The new program included an academic major of twenty-four to thirty semester hours, thus permitting depth study in a single area. Though the program requires more intensive work and often additional summer study to meet the requirements, students

¹Ibid.

²Report of the President, 1961-1962, p.3. MC-OP.

welcomed the opportunity to pursue advanced work in the area of their choice.

This pioneering effort by Marian College to add depth to the program of preparation for elementary school teachers, received well by state officials, was not accepted by representatives of the National Council for Accreditation of Teacher Education. In fact, the academic major for elementary teachers was a major obstacle to the college's receiving national accreditation by that body in 1962.¹

The College Looks to the Future

Accompanying the forward-look in curriculum programs was the beginning of a formal development program. College officials realized that the unusual growth of the past few years was but the gauge for future expansion.

First steps toward a development program.--As the college officers considered plans for fund-raising, it became apparent that an overall development program was necessary, as was also a program for better publicity and public relations.² Discussions during the 1958-1959 school year among the members of the board of trustees, the advisory board, and officers of the college supported the decision to consider physical plant expansion as the first stage of a development program.³ As for a director, the lay advisory board strongly supported hiring a full-time, high-salaried person. However, the board of trustees did not favorably receive the idea of a full time director at the outset, therefore, a compromise was reached to hire a part-time publicity director and then move toward a full scale development program. Accordingly, Mr. Carl Henn, Jr., was engaged as publicity director and held that office until the spring of 1963 when a development office was established.⁴

¹Letter of W. Earl Armstrong, Director of the National Council for Accreditation of Teacher Education, to President Francis J. Reine, September 10, 1962. MC-OP.

²Report of the President, 1958-1959, p. 6. MC-OP.

³Ibid., p. 10.

⁴Report of the President, 1959-1960, p. 11; 1962-1963, p. 8. MC-OP.

Development Council.--Another move toward further growth of the development program came in the fall of 1960 with the establishment of the Development Council.¹ Members of the Council represented the various groups involved in the operation of the college--board of trustees, advisory board, college administration, faculty, and alumni. They met monthly from November through May to discuss such matters as "enrollment and faculty projection through 1972, physical plant expansion, utilization of present property holdings, and acquisition of new property."²

The first action taken toward physical plant expansion came in the summer of 1960 with the addition of the third floor to the women's residence hall.³ In enlarging the residence to a two hundred capacity for women students, the college administrators were aware of the imbalance thus created in the student body where the number of women students, particularly among the freshmen since they included the group of nurses, was in excess of the male students. This situation was well understood. Plans for the erecting of a dormitory for men had already been discussed, but availability of a suitable building site delayed action. This was also a deterrent in actualizing the plans for the construction of a new library building, tentative drawings for which had already been drawn up. At the close of 1962 the Development Council was negotiating for the purchase of property near the college which they believed would solve the problem of plant expansion for future needs.

¹Report of the President, 1960-1961, p. 3. MC-OP.

²"Meetings of the Development Council, 1960-1961," MC-PDO.

³Report of the President, 1960-1961, p. 8. MC-OP.

Summary

Marian College became the first Catholic coeducational college in Indiana in September, 1954. Under the leadership of Right Reverend Francis J. Reine, S.T.D., president, and Sister Mary Olivia Frietsch, O.S.F., dean, the entire administration and faculty strove to effect a smooth transition, actively participating in curriculum and policy development and in institutional self-study. During the crucial years of transition, Marian received financial and moral support from various auxiliary and advisory organizations. The college, in turn, endeavored to extend its activities in the service of the community through educational, professional, civic, and religious services.

In April, 1956, Marian College received regional accreditation by the North Central Association. This achievement, the goal of the transitional period, attested to the success of the college during its first year of coeducation in recognizing and meeting the emerging needs of the coeducational program in faculty growth, curriculum, personnel services, social-recreational facilities and physical plant. Following the regional accreditation, Marian continued its efforts to achieve the liberal arts objectives to which it was committed while still adjusting to the challenges accruing from its new status as a coeducational institution.

During the second half of the transitional period, the immediate and major problems of adjustment had been solved, and attention was focused on other critical areas. Experimentation in curriculum resulted in three curricular innovations, the introduction of a Non-Western Studies Program, the organization of an Honors Program, and the inclusion of an academic major as an integral part of the elementary teacher

education program. The preliminary phase of a full scale development program also emerged in the final years of the transition period. The formation of a Development Council, the acquisition of a publicity director and the proposal of plans for plant expansion constituted the initial steps of the development program.

CHAPTER IX

MARIAN COLLEGE, INDIANAPOLIS, INDIANA: TWENTY-FIVE YEARS OF CATHOLIC HIGHER EDUCATION, 1937-1962

Purpose of the Study

The main purpose of this study was to trace the historical development of Marian College from its establishment in Indianapolis, Indiana, in 1937 through its first twenty-five years with emphasis upon internal development. Being the first formal history of the college, attempts were made to present reliable, accurate data organized in one volume in order to provide accessible data for future study and evaluation. The writer examined pertinent data to test a hypothesis that Marian College was founded as a response to a need for Catholic higher education for women and later expanded its services to men when that need became evident, thus, effecting an increased enrollment which stimulated growth and expansion. Lastly, the history of Marian College has been written as a contribution to the field of educational history, especially to the literature on Catholic higher education.

Sources of Data and Research Methods

Chief among the sources of information were primary data available at Marian College, Indianapolis, Indiana: records from the administrative offices, permanent records of students, class lists, catalogs, reports of the administration and faculty, minutes of meetings (board of trustees, faculty, committees, student organizations),

letters, handbooks, special studies, programs of commencements, plays, and other activities, scrapbooks of newspaper clippings and bulletins, and student publications. Other primary data were found in the archives and administrative offices of the Convent of the Sisters of St. Francis, Oldenburg, Indiana, in the archives of the Secretary of State of Indiana, the Corporation Division and the files of the Division of Teacher Education and Certification of the Indiana State Department of Public Instruction. Newspapers and interviews likewise provided significant data. Books dealing with histories of higher education, education in Indiana, teacher education, and institutional studies of Catholic colleges and universities were used for background information. Other information on historical studies of Catholic institutions of higher education was obtained directly through the use of questionnaires. With the exception of the questionnaire, the historical method was the research technique used.

Summary of the Historical Study

The history of Marian College, Indianapolis, Indiana, reflects the general pattern of developments in Catholic higher education prior to 1954, but breaks with it at the point when the college inaugurates coeducation. Developing from late nineteenth century academy and normal school beginnings at Oldenburg, Indiana, the college evolved into a state chartered liberal arts college for women located in Indianapolis, Indiana, in 1937 at a time when Catholic colleges for women were increasing in numbers, and standards for elementary school teachers were being raised to college level and the baccalaureate degree. Throughout the seventeen years as a college for women, faculty and administrators, though laboring under the handicaps

imposed by wartime building restrictions both during and immediately following World War II, nevertheless, organized an effective administrative structure along with a solid academic program. The basic educational policies and means for implementation were sound enough to allow for the adaptations necessitated by the decision of the college to become coeducational. Marian College, thus, experienced a rapid, successful transition between the inauguration of the coeducation program in September, 1954, and the graduation of its first coeducation class in June, 1958. During the eight years of coeducation, enrollment increased from 320 in 1954-1955 to 748 in 1961-1962. Toward the end of its first quarter-century, Marian College focused attention on curriculum innovations and a formal development program.

Historical Background.--The formative years of Catholic higher education followed more than a century after that of the first colleges in the United States and experienced similar stages of development. Early Catholic colleges were established primarily to provide the necessary educational foundations for aspirants to the priesthood in order to prepare them for seminary training, though character-formation of other young men was also an objective. The early Catholic colleges often became centers for missionary activities. Throughout the nineteenth century most Catholic colleges--institutions for men only--had to include pre-college studies also until secondary schools gradually took over the responsibility for this level of schooling. In 1835, Georgetown College, the first permanent Catholic college, inaugurated a respectable college course which was to become the model for other Catholic colleges of the later nineteenth century. In the early twentieth century St. Louis University led the Catholic institutions

in organizing college programs to fit the general trend of a four-year college program clearly separated from that of the high school curriculum.

Professional and graduate schools under Catholic auspices were generally prematurely established before undergraduate programs had reached maturity. The Catholic University of America, founded in 1889, was recognized as a university, but its strong ecclesiastical atmosphere did not prove attractive to lay students. Instead the organization and curriculum model it presented tended unwittingly to stimulate a proliferation of graduate programs in Catholic colleges. Improvements in graduate programs were noticeable after 1930; at present, the standards are high through the masters' degrees. Only nine graduate schools offered doctoral programs in 1955.

Catholic higher education for women is a twentieth century phenomenon. Only two Catholic colleges for women were chartered before 1900. The College of Notre Dame of Maryland, chartered in 1896, exemplified the trend which characterized the evolution of most Catholic colleges for women. It began as an academy and gradually expanded its offerings to include two years of college studies. Soon after its opening as a liberal arts college, it also offered teacher preparation courses. In 1897, Trinity College, Washington, D.C., on the other hand, was founded as an outright college establishment. Indeed, until 1918 it was the only Catholic college for women to be so established. Only three other institutions were direct college establishments from among the fifty-six founded between 1918 and 1930. Curriculum patterns in these colleges were similar to those at other colleges for women as well as at Catholic colleges for men. Teacher preparation programs were, more often than not, included in total curriculum offerings.

Approximately one-fourth of the Catholic colleges and universities in the United States have been the subject of some kind of historical study, though only a limited number are significant scholarly works. Those for Catholic women's colleges are more limited in number and quality, but, since the age of most such institutions ranged between twenty to thirty-five years at mid-century, it is understandable.

Marian College evolved as a four year liberal arts college for women from academy, junior college, and normal school antecedents, thus, paralleling similar developments in the origins of most other Catholic colleges for women. It emerged as the culmination of efforts of the Sisters of St. Francis, Oldenburg, Indiana, to provide teacher preparation for its members as well as opportunities for advanced education for the Catholic youth it served. This congregation of religious women, engaged primarily in teaching in the public and parochial schools of the mid-West, organized normal school classes within a few years of its foundation in 1851. In 1910 it sought and obtained approval for the St. Francis Normal School from the State Department of Public Instruction when a law of Indiana, promulgated in 1907, mandated the accreditation of teacher training institutions. By 1924 the Academy of the Immaculate Conception, in operation since the founding of the convent, added a junior college curriculum with the normal school organized as a department of the junior college. State approval for these developments was obtained in 1924. Finally, in 1936 a four year teacher-training college for the elementary teachers was established from the merger of the junior college and the normal school. It operated for one year at Oldenburg, Indiana, under the name of Marian College. Thus, both the junior college and the four year

teacher-training college developed in response to the general rise in standards for teachers and the complementary demand for higher levels of schooling in America.

Establishment and Formative Years, 1936-1941.--The Sisters of St. Francis, Oldenburg, Indiana, purchased the Allison Estate near the Indianapolis city limits on November 9, 1936, as the site for Marian College, a liberal arts college for women with a teacher training department. Mother Mary Clarissa Dillhoff, O.S.F., became the founder and first president of the college. Chartered by the State of Indiana on March 25, 1937, Marian College began classes on the fifteenth of September of that year in the Allison Estate which remained the main college building until Clare Hall was ready for occupancy in 1949.

Marian College offered a program of studies, leading to a bachelor of arts degree. General education characterized the first two years of study while the last two years were primarily devoted to the major and minor fields of study. Programs for the degrees, bachelor of science and bachelor of science in education, were organized in 1939, though a broad cultural background was required. Besides the traditional areas in the arts and sciences, Marian College offered majors in home economics (1938) and in commerce (1940). Both these majors were introduced in order to attract more students. Indeed, Marian College, itself, aroused interest in home economics through its non-credit courses offered in its homemaking center.

Many problems beset the struggling institution in these early years--problems related to policy-making, limited enrollment, inadequate physical facilities. Nevertheless, Sister Mary John Broderick, O.S.F., dean, confronted the multitude of administrative and organization

beginnings with deliberation and foresight. By the spring of 1941 she had also guided the college toward acceptable standards that were recognized by the Indiana State Department of Public Instruction, the Catholic University of America, and the National Catholic Educational Association. Thus, the first steps toward full accreditation had been taken.

Growth and Development of the College for Women, 1941-1954.--

Building upon the sound academic program established by 1941, Sister M. Cephas Keller, O.S.F., dean, and, after 1950, Sister M. Kevin Kavanagh, O.S.F., president, guided Marian College in curriculum expansion and organization based upon clearly defined objectives. More stress was placed upon general education, though continual efforts to provide pre-professional opportunities reached a culmination in 1952 with the introduction of the medical technology program. Recognitions attained earlier on a temporary basis were achieved in full by 1945. Thus, the college obtained permanent affiliation with The Catholic University of America and was admitted as a constituent member of the Department of Higher Education of the National Catholic Educational Association. The Indiana State Department of Public Instruction granted Marian standard college status for its elementary and secondary teacher preparation programs. The attempt for regional accreditation by the North Central Association of Colleges and Secondary Schools was not successful, though examiners rated Marian quite satisfactory as a college for women. The untried coeducational program, however, was the major deterrent for receiving a positive reply from North Central Association of Colleges and Secondary Schools.

It was during these years that the college added another dimension to student financial aid--the creation of scholarships for an endowment totaling \$50,000. With this new source of funds added to the savings made available through the contributed services of the sister-faculty members as well as the financial support of the Sisters of St. Francis, Marian College was able to keep tuition at a moderate rate.

Physical Expansion and Extension of Services, 1947-1962.--At the end of the first decade as a college for women, Marian College was able to carry out the building plans which had been formulated within the first years of its establishment but which had been shelved for several reasons, one being the building restrictions during the war years. A three million dollar expansion program was commenced in the fall of 1947. The first phase was completed two years later with the opening of the residence hall and gymnasium-recreation building. Postponement of the arts and science building with the adjoining chapel and auditorium brought a delay in attempts for regional accreditation. When the board of trustees gave the signal to resume the building project, there followed a decision to accept the challenge offered by the Archbishop of Indianapolis to extend the educational opportunities of Marian College to benefit men as well as women. Thus, in September, 1954, the Catholic women's college became a coeducational institution, the first of its kind in Indiana, and one of five in the nation.

Intensive preparation for the coeducation program under the direction of Marian's second president, Sister M. Kevin Kavanagh, O.S.F., was rewarded with an unforeseen response in student enrollment. The freshman class alone brought an increase of fifty per cent over the total full-time enrollment of the previous year. The first year of coeducation,

itself, was the prediction for a rapid and successful transition. The North Central Association of Colleges and Secondary Schools based its re-evaluation upon the accomplishments of that year. Consequently, full accreditation was accorded by the association in April, 1956.

Sister Mary Olivia Frietsch, O.S.F., and a united faculty continued to consider curriculum and policy matters to effect a successful transition. The period of necessary adjustment gave way in 1958 to one of experimentation such that faculty committees were focusing attention on curriculum innovations rather than on solving current problems.

With the physical expansion and the extension of services Marian College looked ever more to the community it served for financial and moral support. In turn the college expanded its services into an ever-broadening sphere of activities. Guiding the college in its public relations was its first priest-president, the Very Reverend Francis J. Reine. His leadership in professional circles likewise brought additional recognition to the college. Crowning his efforts and those of the faculty, administration, board of trustees, and advisory board was the inauguration of a preliminary development program. Having grown in stature during the eight years of coeducation, Marian College, thus, began to determine its future growth.

Conclusions

Since this study is the first formal history of Marian College apart from the faculty self-studies made at the time of regional accreditation, it should be of practical value to the college particularly at the present time when long-range planning for future growth and expansion is under consideration. That it is a contribution to the literature on Catholic higher education is borne out by the fact that

comparatively few reliable studies of Catholic colleges and universities have been written with virtually none for Catholic women's colleges. In fact, as far as the writer can determine, this study is the first doctoral dissertation of a Catholic women's college, though four master's theses have appeared between 1950 and 1959.

Examining the data on the establishment of Marian College as a college for women and later on its change to coeducation, the writer found support for the "need" hypothesis. Marian College was established in 1937 in response to the need for Catholic higher education for women, especially in the area of teacher education. Growth in enrollment, however, was slow due to factors beyond the control of the college, such as limited physical facilities imposed by building restrictions during the war years and general disinterest of high school graduates toward advanced education when attractive job opportunities beckoned. Before the college completed its physical plant in the early 1950's, it accepted a challenge to extend its services to young men as well as women, for there was no Catholic college for men in the Archdiocese of Indianapolis. With the change to coeducation came increased opportunities for development and expansion.

Recommendations for Further Study

The recommendations for further study are of two kinds: one related directly to the history of the college, the other dealing with the literature on Catholic higher education. In the search for data for the historical study of Marian College the writer has accumulated more information than could be presented in this work. Such data, including those in the history, would be available for separate topical

studies to be developed by the writer and/or by other interested faculty members at Marian College. Separate studies might also use the data up to 1962 but continue to include current data. Of significant value would be a ten-year study of the coeducation program at Marian College from 1954 to 1964. Other studies might be more detailed accounts of teacher education at Marian College, or of curriculum developments in general.

Since the writer has seen for herself the dearth of well-documented historical studies on Catholic colleges and universities, the major recommendation would be that scholarly works be undertaken in the field, works that would provide the background for historians to develop the overall history of Catholic higher education and its role in American higher education.

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 March 7, 1965

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Mr. Ottis J. Clemans
 June 14, 1962

Monsignor John J. Doyle
 January 2, 1963
 January 3, 1964

Sister Mary Olivia Frietsch
 January 20, 1965
 August 27, 1965

Sister Mary Adelaide Geis
 December 27, 1964

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Mother Mary Cephas Keller
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 January 3, 1964
 January 27, 1964
 June 9, 1964
 August 15, 1964
 September 1, 1964
 January 2, 1965
 June 10, 1965

APPENDIX A

April 27, 1961

Dear Administrator:

In connection with preparing an historical study of Marian College, Indianapolis, Indiana, for my doctoral dissertation, I am making a survey of other historical studies, published and unpublished, of Catholic colleges and universities in the United States. To obtain complete and accurate information, I am contacting each Catholic institution of higher education for such sources which may be available. Could I please solicit your assistance in this matter by asking you to supply the information requested below, or to direct the form to a faculty member who would be able to do so? I would appreciate your returning the information at your earliest convenience even though your response may be in the negative.

May God reward you for your cooperation.

Gratefully yours,

Sister Mary Giles, O.S.F.

Name of institution _____

Location _____

Is there an historical study (or studies) of your institution? _____

Title _____

Author (s) _____

if published: _____
publisher date

if unpublished thesis: _____
college or university date

If the study is not published, would you please permit me to borrow a copy you may have on hand?

If you do not have a copy of the unpublished study, would the college or university accepting the thesis permit an inter-library loan of it?

November 17, 1962

In May 1961, I contacted the deans of the Catholic universities and senior colleges listed as members of the National Catholic Education Association to indicate whether or not their institutions had been the subject of an historical study. I was interested in obtaining such information in order to ascertain the kind and number of historical studies of Catholic institutions of higher education. I had tried various sources for obtaining this information and found direct contact to be the only way to gather complete data. Thus, I am sending a second letter to colleges and universities where a response was not forthcoming. It would be easy enough to assume that the institutions which did not reply meant to indicate a negative response. But I would like to be as accurate as possible in presenting the status of historical research related to Catholic higher education. Thus, I am asking you, or somebody delegated by you, to answer the few questions below and return to me in the enclosed envelope. Your cooperation is most gratefully appreciated. If you wish I shall be happy to send you the results of this study when it is completed.

Sincerely yours,

Sister Mary Giles, O.S.F.
Assistant Professor of Education

Name of institution _____

Location _____

Is there an historical study (or studies) of your institution? _____

Title _____

Author(s) _____

if published: _____
publisher dateif unpublished thesis: _____
college or university (location) date

Please send a summary of the results of this survey. _____

November 20, 1962

In May, 1961, I contacted the deans of the Catholic universities and senior colleges listed as members of the National Catholic Education Association to indicate whether or not their institutions had been the subject of an historical study. I am interested in obtaining such information in order to ascertain the kind and number of historical studies of Catholic institutions of higher education. By using the list mentioned above, I realized that I did not contact all Catholic institutions. Also, I had not included junior colleges in my first list, but now I would like to include them. Could I please solicit your assistance by asking you to supply the information requested below, or to direct the form to a person who would be able to do so? I would appreciate your returning the information at your earliest convenience even though your response may be in the negative.

May God reward you for your cooperation. If you wish I shall be happy to send you the results of this study when it is completed.

Gratefully,

Sister Mary Giles, O.S.F.
Assistant Professor of Education

Name of institution _____

Location _____

Is there an historical study (or studies) of your institution? _____

Author(s) _____

Title _____

if published: _____
publisher date

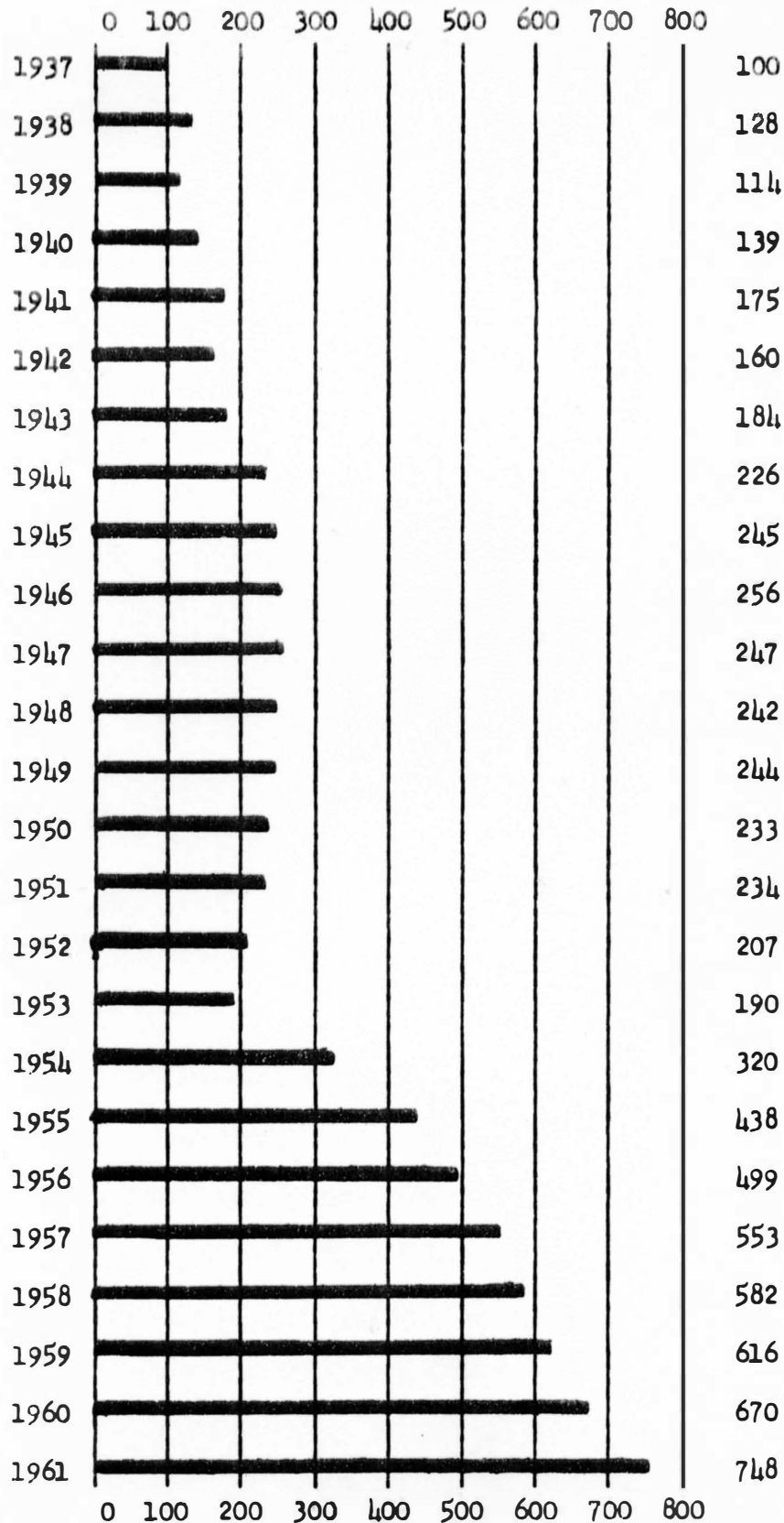
if unpublished thesis: _____
college or university (location) date

Please send a summary of the results of this survey. _____

APPENDIX B

MARIAN COLLEGE ENROLLMENT

1937 - 1961



Appendix C
MARIAN COLLEGE
Degrees Conferred
1938-1962

Year	B.A.	B.S.	B.S. in Educ.	Total
1938	5	-	-	5
1939	10	-	-	10
1940	2	1	-	3
1941	14	1	-	15
1942	22	-	1	23
1943	24	1	5	30
1944	32	-	9	41
1945	26	2	11	39
1946	23	1	29	53
1947	29	1	46	76
1948	41	4	34	79
1949	22	5	16	43
1950	16	6	19	41
1951	22	1	6	29
1952	18	4	5	27
1953	24	2	3	29
1954	13	1	5	19
1955	19	2	7	28
1956	19	3	10	32
1957	36	2	10	48
1958	59	21	20	100
1959	54	15	22	91
1960	74	14	45	133
1961	64	5	24	93
1962	70	14	11	95
Totals	738	106	338	1182